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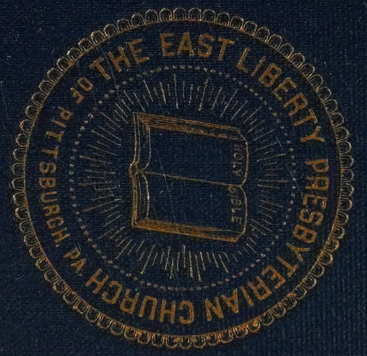

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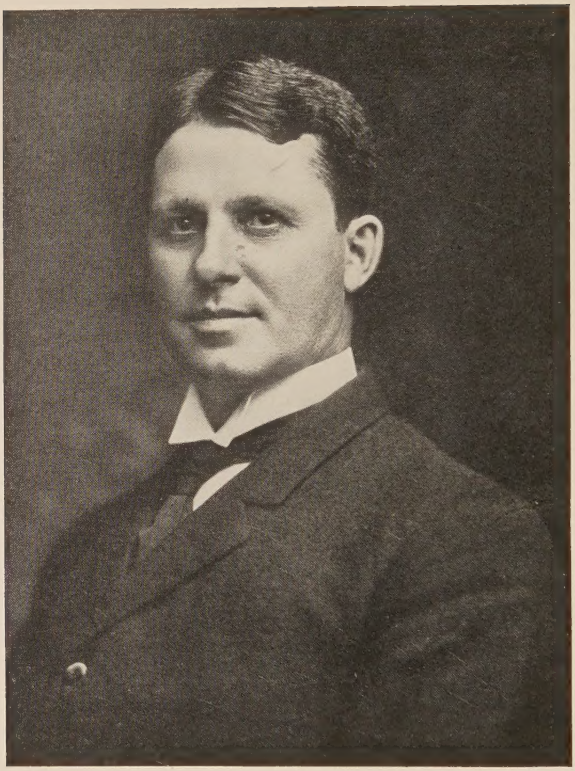

THE REV. FRANK WOOLFORD SNEED, D.D.
Present Pastor

East Liberty Presbyterian Church

With Historical Setting and a Narrative of the

Centennial Celebration

April 12-20, 1919

COMPILED BY

GEORGINA G. NEGLEY, A.B.

FOR THE

EAST LIBERTY PRESBYTERIAN CHURCH

"God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish. but have everlasting life."—John iii:16

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FOREWORD

In God's dealings with His chosen people, He Himself set apart certain seasons in which they should celebrate His loving kindness and honor him with special recognition of His bounty and blessing.

Such occasions were permeated with fragrant memories of their God-given leaders, the heritage of whose faith and service impelled them to richer endeavor.

The historic record of these eras of worshipful rejoicing was handed down as a legacy and incentive to future generations. It was on such an occasion that Nehemiah records the inspiring truth—"The joy of the Lord is your strength."

In a similar spirit, and in response to an obvious desire on the part of the Congregation; the Session, Deacons and Trustees of East Liberty Presbyterian Church, in joint council, decided that an appropriate observance of the Centenary of the founding of the Congregation should be held, and also that a Centennial volume should be prepared.

It is a splendid commentary on the character of our people that though living in the day of haste and high explosives, aeroplanes and wireless telegraphy, they still revere and appreciate the achievements of those sturdy ancestors who laid the foundations on which we are now building. Earnest effort has been made to gather into the pages of this book, in condensed form, the main facts relating to the founding and to the development of the life of this mother of Churches and of the Community of East Liberty in so far as they have acted and reacted upon each other. It is obviously appropriate that the various historical Sermons and Addresses delivered on previous occasions should also be incorporated, together with an account of the Centennial Celebration, in order that all might be preserved in permanent and convenient form.

A just recognition of our debt to the past is one of the finest marks of a regnant race.

Each generation is the heir of all the Ages, and its representatives can never explain what they are nor what they have done without due acknowledgment of what they have inherited.

In the consciousness of these facts, this volume is offered.

FRANK WOOLFORD SNEED.

Centennial Hymn

The Rev. Frank Woolford Sneed, D.D.

O Church of Christ, in service
Think of Thy risen Head,
Who died for thee on Calvary,
And for thy sins He bled.

O Church of Christ, in suffering
Be faithful to thy Lord,
Who promised to sustain thee
In His own precious word.

O Church of Christ, now waiting,
The promised time draws near
When He who said, I'll come again,
In glory shall appear.

O Church of Christ triumphant,
Thy toil, thy warfare o'er,
Glory and honor with thy Lord,
Is thine forevermore.

History

MRS. BARBARA ANNA NEGLEY

PRELUDE

AND

THREADS OF HISTORY

GEORGINA G. NEGLEY

WE, as Americans, have reached a sufficient altitude in the erection of our body politic to feel a keen interest in the circumstances relative to the laying of its foundations.

As Presbyterians, we may entertain a just, yet humble, pride in the part which the Presbyterian Church, collectively and individually, has been permitted to take in assisting our great Democracy to lay its foundations wisely and well.

During the Revolutionary War, Presbyterians stood staunchly for a free Church in a free country, and when the Continental Congress in Philadelphia was hesitating over adopting Jefferson's Declaration of Independence, the ringing speech of John Witherspoon, D. D., the able Presbyterian divine and patriot, and a lineal descendant of John Knox, helped greatly to bring the body to its decision.

A striking similarity, also, exists between the form of government of the Presbyterian Church and the form adopted by our judicious forefathers for this great Republic, and it is said that suggestion and inspiration were received by the latter from the former.

In recounting the early history of East Liberty, meagre as are our authentic sources of information, there is yet ample evidence to assure us that, even as the patriarchs of old were divinely led, and as they considered the building of an altar to Jehovah as essential as the pitching of the family tent, even so did the early pioneers of this section begin with God.

We are reminded of Jehovah's promise to Isaac: "Sojourn in this land, and I will be with thee and will bless thee." "And he builded an altar there, and called upon the name of the Lord."

Even so, it was not an accident but part of the Divine plan that the foundations of this community were laid by Christian hands.

At the momentous era of the founding of our Republic, the exigencies of war and the aggressive spirit of the founders had afforded an opportunity to men who had originally settled in the East to see the superior advantages of the West, and to determine to endure the trials and hardships of pioneer life in order to open up a new country.

In the year 1778 there came from Eastern Pennsylvania Alexander Negley, whom family records of the early days name as the first permanent white settler in the East Liberty valley, locating on the present site of Highland Park. He had a godly ancestry, being a descendant of John Nägeli, the Swiss reformer, a co-worker with Zwingli in the Reformation of the Sixteenth Century.

Educated in eastern Pennsylvania, where educational facilities were good even at that early date, it is not surprising that he and his family contributed their services not alone to the building up of the commercial, financial and industrial life of Pittsburgh, but that they made definite efforts to minister to the spiritual and educational needs of the growing community.

As other pioneers of similar religious fervor settled in the neighborhood, there began to crystallize a Christian community, the influence of which served to mold its life in the early and plastic period.

As usual, the forces of evil also appeared, as early records bear witness; but, as in every battle for the supremacy of the right, with Divine help, which is never withheld, righteousness must win, so the hands of the Lord's servants were but strengthened by the conflict.

A few of these early names remain with us in their descendants, but more, doubtless, have passed on, their names forgotten here, but their work recorded on high.

We owe a tribute of gratitude to these early pioneers, known and unknown, who gave the impress of their sterling integrity, as well as their arduous labors, to laying the foundations of the superstructure of social, industrial, educational and religious life, the benefits of which we now enjoy.

Not a tribute of fulsome praise would we offer, so out of harmony with their modest lives, but rather let us offer the tribute of our own lives, quickened to renewed effort in the building of the yet incomplete superstructure, laying the beams of righteousness, truth and stability in the same heroic spirit which characterized their efforts, ever holding aloft, as they did, the torch of Christian faith which illumined their pathway. Thus shall we best hallow their memory.

The first knowledge we have of religious services being held in this valley is in the year 1790, though they were probably held at even an earlier date.

When we consider that Pennsylvania, the second State in the Union to ratify the Constitution, did so on December 12, 1787; that the first American Presbyterian General Assembly convened in Philadelphia in May, 1789; and that in 1794 Pittsburgh was incorporated as a town, with a population of about one thousand, we realize that we are recounting early history for this locality.

The valley was long known by the name of Negleytown, the name having been given by travelers who passed to and fro between Pittsburgh and Philadelphia; for, as we shall see later, through this valley lay a route by which travelers journeyed in very early days.

When Jacob Negley, who with his wife owned large tracts of land, laid out a town at the junction of what is now Penn and Frankstown avenues, he named it East Liberty.

Alexander Negley with forty-one others had in 1782 founded the first church organization in Pittsburgh, then known as Pitt Township, and on September 29, 1787, the First Presbyterian Church was incorporated, and Beulah Church, in the other direction, was founded in 1784; but, on account of the bad roads in winter, and the wild state of the country, with Indians roaming about, it was often difficult for the families of the little settlement at Negleytown to attend church nearly five miles distant. History records that at this era the Indian massacres of white people at times became alarming, and many had to flee from their homes to seek protection in the nearest fort.

In consequence of these conditions, Alexander Negley had services conducted in his home about once a month, the minister usually being the pastor of the town church with which he was connected.

At one of these services held in his home in 1790, his son, Jacob Negley ,who as a youth had rendered valuable assistance to his father in building the town church, met and loved Barbara Anna Winebiddle, the daughter of another early pioneer, whose father, John Conrad Winebiddle, had also been one of Mr. Negley's associates in the founding of the Lutheran organization, which still worships at the corner of Smithfield street and Sixth avenue.

She was then but twelve years of age, he being twelve years her senior, and five years later, June 19, 1795, they were married, and located on a farm at the present corner of North Negley and Stanton avenues; they, in turn, becoming the initial founders of this, the first church organization in the East Liberty valley. The large family Bible with which they began housekeeping is still preserved.

Civic memoirs record that in 1796 Pittsburgh had but one hundred two houses.

About a decade previous to 1819, the exact date not being recorded, Jacob Negley built a comfortable frame school house of reasonable dimensions on the present site of the East Liberty Presbyterian Church, to provide educational facilities for his own and his neighbors' children. He also built a raised cinder path from his home to the school house.

In this school house religious services were sometimes held; at other times, they were held in the homes of neighbors. Mr. and Mrs. Negley had in their home, built in 1808, and familiarly known as the "Negley Mansion," a portable pulpit kept in reserve for use on such occasions. This house was built of brick made on the grounds, and was said to be one of the three finest residences west of the Allegheny Mountains at that time. It is also related that when first built the house was provided with mural loopholes for rifles for protection from the Indians.

For some time previous to the occasion, the centenary of which we now celebrate, earnest efforts were being made to

THE "NEGLEY MANSION," BUILT 1808
Where Early Religious Services Were Held

interest the community in the erection of a church building with a pastor and regular church services, and to bring to their realization a vision of the future of the valley and its growing needs.

With all our splendid equipment of the present day, we can scarcely appreciate the difficulties which attended the service of the Master by those who had the love of God at heart a century ago. There was, oftentimes, the difficulty of securing religious services for the burial of the dead, and ministry to the sick and dying. Ministers, as well as physicians, were scarce. These conditions were matters of great concern to those interested, and they often, with great effort secured the former, and rendered the latter services themselves, both men and women conducting religious meetings when ministers were not available.

On March 8, 1816, a civic charter was granted to Pittsburgh, and in the same year the Pittsburgh and Greensburg turnpike was constructed through East Liberty, being the dividing line between the old Nineteenth and Twentieth wards of the city, the name Penn avenue being given to it at that time in honor of William Penn. The fact of its being constructed one hundred feet wide through what is now the business portion of East Liberty is due to the sagacity and foresight of Jacob Negley, who made a strenuous plea to the other property holders that this width should continue all the way into the city, but they failed to share his wider vision. However, he laid out the portion which passed through his own and his wife's domain the desired one hundred feet, which gives this church property its fine Penn avenue frontage. As Mr. Negley superintended the moving back of his fences, his neighbors and passing travelers jocularly criticised his waste of land, but he calmly replied that the day was coming when the valley would need a wide thoroughfare.

The original survey of five miles of this road from Lawrenceville eastward is still preserved among family records, as that portion was built by Mr. Negley and his son, Jacob Negley, Jr. (father of the late General James S. Negley), both being civil engineers.

In this connection, a brief reference to some of the salient features of this famous thoroughfare by which we approach our beloved Zion, may be of interest, since for almost a century it had the distinction of being the most important highway in the United States, and around this portion of it the development of East Liberty has largely centered.

Mr. J. Ralph Park, a member of this church, made a study of the subject, and from the result of his careful investigation, published in 1909, we are permitted to quote:

"According to tradition, this road is said to have been laid out originally along the line of the old Indian path, which was used prior to the building of Fort Pitt as the trail from the forks of the Ohio, where the Allegheny and Monongahela rivers join to the east, and is sometimes called the Old Glade Road.

"In 1753, when George Washington was sent out by the Ohio Company, he rode from Turtle Creek to Shannopinstown on horseback along the Indian Trail which led through what is now the East Liberty valley.

"Investigation in regard to the exact location of the old military road made by Washington under the command of General Forbes at the time of the taking of Fort Duquesne in 1758, proves that this road was along the present line of Penn avenue through East Liberty. It was the direct route from the east to Shannopinstown, an Indian village on the Allegheny River, located at what is now Thirty-fourth street. The renowned Christopher Gist records in his Journal that he reached Shannopinstown November 19, 1750, by way of the old Indian path, and spent four days there, where were about twenty families of Indians, ruled by an old Iroquois woman known as Queen Alliquippa.

"In Revolutionary days it was known as the Forbes Road, and over it the Revolutionary armies passed, as well as travelers in general. As many as sixty thousand immigrants from the old world are said to have passed over it in a single year in the early part of the last century on their way to the Ohio Country and the 'Boundless West.' It was also known as the State Road, which was first completed as far as Bedford; a few years later, in 1791, it was completed and opened up

for travel between Bedford and Pittsburgh. It was a clay road, and at certain seasons was almost impassable for heavy conveyances, so that packhorses were largely used for transportation. A common mode of travel was by foot. The average pedestrian by walking thirty miles per day could cover the distance between Philadelphia and Pittsburgh in about ten days."

July, 1788, history records that James Bryson engaged to carry the mail directly from Pittsburgh to Philadelphia, and established a regular route. He carried the mail sometimes on horseback, and later in a gig or sulky. A mail left Pittsburgh for the East every Friday morning and one arrived from Philadelphia every Friday.

"In 1805-'06 a regular stage line ran over the State road from Pittsburgh to Chambersburg, where it connected with a similar one which had been operated for some years for passengers to Philadelphia. In 1806 the stage carried the mail from Pittsburgh to Philadelphia.

"The turnpike period in Western Pennsylvania began with the charter of what was known as the Pittsburgh and Philadelphia turnpike. The Philadelphia and Harrisburg section was, in fact, the first great road built in the United States.

"The western section of the road was known as the Pittsburgh and Greensburg turnpike, and, as we have seen, was completed through East Liberty in 1816. It was, of course, a toll road, and the toll from Pittsburgh to Philadelphia and back for a narrow wheeled wagon was $29.30."

In 1826, the Legislature provided for the construction of the Pennsylvania Canal, and the work was pushed through so rapidly that, in 1827, the eastern portion was in operation, and it was not until June, 1829, that the first trip was made on the western division of the canal. This canal was laid out with a high degree of engineering skill.

On February 15, 1854, the Pennsylvania Railroad was formally opened between Pittsburgh and Philadelphia, and trains ran through all the way by rail. December 10, 1852, there was railroad connection made between the two points, with the exception of twenty-eight miles of portage a short distance east of Pittsburgh.

In 1816 the East Liberty steam mill, the first steam flour mill west of the Allegheny mountains, was erected by Mr. Negley at the present northeast corner of Penn and Collins avenues (the latter being long known as Mill street), which proved a great boon to the community. Previous to this time, milling through the country was done by rudely constructed mills on small streams, which, in case of drought, became dry, and, consequently, the mill remained idle sometimes for long periods, causing great inconvenience and suffering. With the advice of Mr. Cadwallader Evans, of Pittsburgh, the inventor of the high pressure steam engine, Mr. Negley established a steam mill, the machinery for which was brought from Philadelphia by wagon. The main part of the building was torn down about 1844 by Mr. George Evans, only a small shed remaining. About 1849, Mr. David Kuhn built a mill on what is now Collins avenue, a short distance to the northwest of the first one, and this later building, which is sometimes confused with the earlier mill, is the one which was converted into a building which, for many years, served as headquarters for the East Liberty Young Women's Christian Association.

The East Liberty of 1819, as depicted by early writers, presents a marked contrast to the East Liberty of today. It was composed largely of farms and grazing lands, with occasional fruit orchards and a few of the home surroundings under good cultivation, where formerly was a thick growth of white oak and hickory timber.

The population of Pittsburgh in 1820 is recorded as 7,248. The population of Allegheny County in 1821 is placed at 6,969 taxables.

Pittsburgh had been brought into prominence as a political factor in the affairs of the nation owing to the part played by her manufacturers during the War of 1812. The unsettled condition of the tariff question and other circumstances following the War of 1812, however, brought about the serious financial crisis of 1819-'20, which was one of the contributing causes to the delay in the organization of East Liberty Church. This era is memorable as the time when action was

being formulated which resulted in the declaration of the famous Monroe Doctrine.

This brief summary of conditions and influences in the history of East Liberty which contributed to the founding of this congregation, has been deemed essential to an intelligent understanding of the history of this Church, and leads us to the event of November 18, 1818, when there was started what in modern parlance we would call a campaign to raise subscriptions for a church building.

A very clear record of this transaction is on file, with the names of eighty-nine subscribers, the sums ranging from three dollars to one hundred dollars, only two contributions, however, of the latter sum being recorded, with one of sixty dollars, and seven of fifty dollars each, the remainder being in smaller amounts, the total amount being $1,561.62½. The following are the names of the subscribers, a few of whom gave because of their interest in the worthy cause, and their friendship for its promoters, rather than through any personal association with the proposed church:

JACOB NEGLEY	JAMES GARRISON
ALEX THOMPSON, SR.	JAMES FLEMING
ALEX THOMPSON, JR.	GEORGE McCOMBS
CASPER NEGLEY	DAVID BERLIN
DAVID EAKIN	WM. FULLER
JOHN FLUCK	HENRY ATKINSON
SOLOMON BERLIN	DAVID KENNEDY
JOHN KENNEDY	CHRIS CLEM
JAMES ROSS	CHARLES SEELY
DAVID IRWIN	F. WARMCASTLE, SR.
JOHN GIBSON	HENRY KING
JOHN ROUP	JAMES JONES
JAS. STEVENSON	WM. HAMILTON
JOHN EWALT	WM. B. FOSTER
FRED FLUCK	F. WARMCASTLE, JR.
JOSHUA ROSS	CHRIS KAUFMAN
WM. PEEBLES	JOHN McDONALD
JAMES CLARK	ROBT. PATTERSON
JOHN FRICKMAN	SAMUEL H. SCOTT
FRED STONER	MORGAN NEVILLE
EPHRAIM JORDAN	JOHN LAFABOR
SAMUEL PEEBLES	JOHN FERREE
SAMUEL McCREA	JAMES BROWN

WILLIAM SKILES	LAZARUS STEWART
WM. McCREA, JR.	THOS. H. FINLEY
WILLIAM HERRON	WILLIAM MOORE
BAPTIST McCOMBS	JACOB NEGLEY, JR.
JOHN INNIS and WISEMAN	BARNEY M. KAIN
	JACOB SPANG
GEO. A. BAYARD	DANIEL BERLIN
HENRY HOFER	WM. WALLACE
EPHRAIM PENTLAND	JAS. DEMPSTER
SAMUEL KINGSTON	GEORGE MIERS
JOHN WILLSON	WM. BINGHAM
WILLIAM CAVEN	JAMES SILLS
A. F. GORE	DANIEL NEGLEY
JOSEPH OLIVER	JOHN DAHLEM
JAS. B. OLIVER	JAS. M. RIDDLE
GEORGE WOLFE	NICH. DAHLEM
WILLIAM McCALL	GEO. H. McNAIR
WM. L. COOPER	JOS. SAWTELL
JOHN McCASLIN	JOS. WAINWRIGHT
JONAS ROUP	JNO. SARBER
SAMUEL DUNCAN	ISAAC HARRIS
MAJ. JNO. FINLEY	ABRAHAM REIMER

On April 12, 1819, a meeting of the subscribers and all interested in the great cause was called at the school house. At this meeting, Jacob Negley and his wife, Barbara Anna Negley, deeded to a board of trustees elected by the subscribers to the building fund, of which board Mr. Negley was made president, in trust to them and to their successors forever, the choicest site which the beautiful valley afforded. The property was a gift from Mr. and Mrs. Negley jointly. Mrs. Negley's ancestral inheritance adjoined her husband's estate, and from their united possessions they selected this as the most advantageous site for a church.

Time has proved the wisdom of their choice, and they both rejoiced in giving the best gift at their joint disposal to the Giver of all good. On the same day, being Easter Monday, a constitution was adopted containing thirteen sections.

The purpose of the gift is clearly expressed in section 6:— "The lot of one and one-half acres of ground granted by Jacob Negley shall be vested in the President and Trustees

and their successors for the use and behoof of the said East Liberty Congregation for a Meeting House, School House and Graveyard, and no other purpose whatever."

So that this sacred spot has for one hundred years been formally consecrated to the highest and noblest interests of the community—the worship of the Triune God, with all the spiritual culture which accompanies such worship.

ORIGINAL GRANT OF CHURCH PROPERTY

Before the era of our national independence, power from the crown was delegated to the commandants of the forts to issue military grants for the improvement of lands near the forts, or on the military roads leading from one fort to another. A cut of one of these early grants, which covered the site of East Liberty Presbyterian Church, issued by Col. Boquet to Casper Taub in 1762 (two years before the blockhouse at the Point was built), is herewith reproduced, having been preserved among family records.

The patent for this property was taken out in 1784, and was bequeathed by Casper Taub to his daughter Barbara, the maternal grandmother of Mrs. Barbara Anna Negley, to whom the title descended.

Through the courtesy of Attorney William D. Evans, for many years a member of this congregation, this statement has been verified from the records and the following copy of the notation of the patent to Casper Taub secured.

As in all early documents, allowance must be made for variation in spelling:

"November 19, 1784, then surveyed the above tract of land containing 303 acres and allowances of 6 per cent. for roads, etc., in pursuance of a copy of an order (or location) signed by the Surveyor General April 13, 1769, No. 3146 in the name of Casper Toupe Sr. on General Forbes Road about 4 miles from Pittsburgh.

"(Signed) BENJ. LODGE, D. S."

It is a remarkable fact that the original grantee is, at the present time, represented in the membership of East Liberty

Presbyterian Church to the eighth generation, the donor, Mrs. Barbara A. Negley, being the fourth generation in line of descent.

We are gratefully indebted to the Pittsburgh Board of Trade, through Mr. J. Ralph Park, for the use of the plates which portray the Grant.

For more than half a century, beginning at a time when there was no free school system in Pennsylvania, the educational necessities of the community were partially, and sometimes very largely, supplied here. Although the wisdom of the framers of the State constitution of 1790 was shown in the provision that the Legislature should as soon as convenient arrange for schools throughout the State in which "the poor should be educated gratis," yet the first bill establishing such a system was not passed until 1834, and met with considerable hostility from some of the wealthy taxpayers, surprising as that fact may seem to us today.

On this site, too, for many years were the beloved dead laid to rest. The latter purposes are now better served elsewhere, but the worship of God, and all the attendant activities and benefits continue to flow forth from this life-giving fountain—a "Church of the Living God, the Pillar and Ground of the Truth," which, through all these decades, has been a channel of untold blessing to this community and city, and regions far beyond—the full record being only kept on high.

We can scarcely estimate the importance of the educational work conducted here in the first half of the Nineteenth century. The absence of transit accommodations, and other conditions, made it impracticable for the youth of East Liberty to avail themselves of the advantages of the town schools at that early day. Later, some schools were established in East Liberty, but it was a long period ere the necessity for educational work in connection with this Church was entirely outgrown. Mrs. Sarah Negley Mellon, wife of Judge Thomas Mellon, who attended school in the first frame building erected by her father, described it as a comfortable frame school house of good dimensions for that day, and the fact that it stood until about 1835 bears out her statement.

The 1819 building, which stood until about 1862, was retained for educational purposes long after it had outgrown its possibilities as a church.

Some of the older members of this church and community were pupils in the East Liberty Academy, so long conducted in the 1819 building, familiarly known as Moore's Academy, where the curriculum included Greek, Latin and the higher branches. It was presided over for many years by Rev. Joseph Paden Moore. Prof Moore is still held in grateful remembrance by his former pupils. He was born at Frankfort Springs, Beaver County, Pa., and married Miss Bigger, of the same place.

He was ably assisted in the duties of the Academy by Rev. William Addison Burchfield, son of the revered elder of this church. Prof. Burchfield later conducted the Newell Institute of Pittsburgh, and the memory of his noble life and honored service is still fragrant.

As late as September 30, 1863, we find the following record on the minutes of the trustees: "Unanimously agreed that Mr. Campbell could have the use of the old church building for the purpose of establishing a select school for one year." One of the latest teachers was Miss Giddings, who is still remembered by former pupils. The early records show that the educational work conducted here was always under the supervision of the board of trustees of the church.

The close of the educational work on this site was soon followed by the establishment in 1870 of what is now known as the Pennsylvania College for Women, which has developed into an institution of which this community may well be proud, and which will soon celebrate its semi-centennial.

In relation to the closing of the mission of this site as a graveyard, many bodies having previously been removed, a lot 30x40 feet was purchased in Homewood Cemetery by the trustees, and in May, 1886, the remains still resting in the churchyard were transferred there, interment having ceased some years previous.

The congregation so auspiciously launched in 1819 soon met with difficulties, but the little band of faithful ones struggled on, under Divine guidance, amid the surrounding

financial depression and all the other hindrances which the conditions of that era imposed, and held services as regularly as possible.

March 18, 1827, the congregation met with a serious loss, when Jacob Negley, at the age of sixty years, was called to his eternal home.

He was a consecrated, public-spirited man of remarkable vision and noble attainments, his library giving evidence of fine literary taste, and the loss of his inspiring presence and optimistic Christian counsel was a serious blow to the church and to the community. The generous support and interest of his noble widow continued, and his eldest surviving son, Jacob Negley, Jr., already serving as secretary of the board of trustees, bore his share of the burden which his father had laid down for almost three years, when he, too, was called home. The remaining sons of this worthy couple, Daniel, George G. and Alexander (who married Sophia McIlvaine, daughter of the pastor), as they grew to manhood, each took his part in the work of the church, as the records amply testify. The workers pass, but the work continues. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts"—and the Lord soon raised up new and efficient laborers in His vineyard.

February 8, 1828, the Presbyterian Board of Domestic Missions, now the Presbyterian Board of Home Missions, commissioned the Rev. John Joyce to "publish the Gospel and administer the ordinances in the neighborhood of Pittsburgh, Pennsylvania, at discretion."

A consecrated man, well equipped mentally and spiritually for the work, a graduate of Trinity College, Dublin, Ireland, he was divinely led to choose East Liberty as his field of labor. Coming from the east in a Conestoga wagon, he began holding stated worship in the building already erected. Mr. Thomas Mellon, Jr., has memoralized the Rev. Mr. Joyce in the erection of a handsome stained glass window which adorns the southern wall of the chapel of the church.

In addition to the members of the congregation who had already put their hand to the plough in the Master's cause, there had moved into the community a number of families

from the First and Second Presbyterian and other churches. Among the number, the Bailey family, for some years, rendered valued assistance. Mr. Francis G. Bailey canvassed the community and obtained signatures to a petition for the organization of a church.

April 1, 1828, this petition was presented by Mr. John Roup and Mr. Bailey to the Redstone Presbytery, in the bounds of which East Liberty then lay, which was in session at Saltsburg, Pa. An interesting incident in this connection is that for more than nineteen years an esteemed son of this church, the Rev. Geo. M. Ryall, has faithfully and efficiently served as pastor of the church in Saltsburg where this event, so momentous in the history of our own church, was enacted.

After waiving aside all opposition, Presbytery acceded to the request of the earnest petitioners, and granted permission for the organiation of the church in East Liberty.

It is also interesting to recall that the Redstone Presbytery, which granted the permission, was organized in 1781, and, at that time, included all the territory west of the Allegheny Mountains and north of Virginia and Kentucky.

Another coincidence in this connection is the fact that the first son of this church who devoted his life to the ministry, the Rev. Theodore S. Negley, was for ten years stated clerk of the Redstone Presbytery during his long and successful pastorate of the Little Redstone Presbyterian Church.

After the permission of Presbytery was finally secured, the records show that five months elapsed before the formal proceedings to organize the church were enacted.

After public worship on Sabbath, September 21, 1828, notice was given by the Rev. Mr. Joyce of a meeting to be held at the house of Mr. F. G. Bailey on Thursday, September 25, to receive certificates of persons wishing to be organized as a church. At this meeting twenty-two certificates were presented, these names being given in a subsequent chapter. The records imply that all the other meetings connected with the organization were conducted at the church.

The following Lord's Day, September 28, the church was duly organized and the following persons nominated for the office of ruling elder: Robert Bailey, James Backhouse,

Francis G. Bailey. Tuesday, September 30, according to appointment, a meeting was held at which said officers were unanimously elected.

Friday, October 3, the session met and was constituted with prayer by the Rev. Mr. Joyce. On this date two additional certificates were handed in, being those of Mrs. Barbara Anna Negley and Mrs. Elizabeth McClintock. Nine persons were received on profession of faith—Priscilla McCaslin, Mary Sherer Burchfield, Hannah Bailey, Robert Bailey, Jr., John McClintock, Margaret Joyce, Catherine Joyce, Sr., Ann Finley, Rachel Dalzell.

On Sabbath, October 5, 1828, the members (thirty-three in all), in the words of the saintly Rev. Joyce, "held their first Sacramental Communion as a Church in East Liberty, and renewed their covenant engagements to be wholly the Lord's over the memorials of the broken Body and shed Blood of the Lord Jesus Christ."

October 12, 1828, occurred the first baptismal service of children, the following children of the congregation being baptized by Mr. Joyce: Rebecca Roup Negley, daughter of Jacob Jr., and Mary Ann Scott Negley; Fanny McClintock, daughter of John and Elizabeth McClintock; John Edward and William Joyce, children of William and Elizabeth Joyce.

Among the number admitted to the church at the second communion service, seven certificates came from Beulah church.

There was a steady growth in membership, and the records reveal, by the grace of God, a notable spirit of consecration and devotion on the part of pastors, officers and people as the years go by.

While our own church properly holds first place in our affections, yet, in the Spirit of the Master, who tells us, "Other sheep I have which are not of this fold," we are happy to record the work done by other denominations in East Liberty, and only regret that the limitations of space will not permit more extended mention of their noble achievements.

In 1833, the Methodists began ecclesiastic effort with the building of a church, at what is now the corner of South Highland and Center avenues.

THE FIRST CHURCH—ERECTED 1819

The German Lutherans established a church in 1855.

Calvary Episcopal organized and built a church in the same year, 1855.

In 1856 what is now the Sixth United Presbyterian Church was organized.

The Shady Avenue Baptist church had its inception in 1886.

The Catholic Church laid the corner stone of St. Peter and St. Paul's church on Larimer Avenue in 1857.

The Christian Brethren and other denominations have also established churches in East Liberty and in 1913 Dr. John Royal Harris reported "Four hundred churches in Pittsburgh, forty of which are in East Liberty, including many of the finest and largest in the city," where in 1819, there was general rejoicing and gratitude over the erection of one church. "O Lord, how manifold are Thy works!"

There have been seven buildings erected on this property.

First the frame school house, about 16x20 feet, previously mentioned, built about 1809 on the western side of the lot. It stood until about 1835.

Second, the first church building erected in 1819, a two story brick structure 44x44 feet built after a plan submitted to the trustees by Jacob Negley and accepted by them. For many years the educational work was conducted downstairs during the week, and the upper auditorium was reserved for the church services. This building remained standing until about 1862.

The third building, erected in 1835, was called the lecture room, and stood on the western side of the lot. It was especially designed for the purpose of prayer meetings and Sabbath school, and is thus described in the trustees' record. "April 27, 1835, proposals were agreed upon for a building 40 feet long by 22 feet wide, one story, ten windows, with 10x14 glass, twenty-two seats open-backed in pursuance of congregational instructions." Remains of the foundation of this structure are still in evidence underground.

But, so great and continuous was the growth of the church, under the Divine blessing, that this provision also soon became inadequate, and a fourth building was necessary.

In 1847, during the period of the Mexican War, not only did the necessity for more spacious accommodations become

imperative, but there was also urgent need of an increased church revenue, and all of the 1819 building was needed for educational purposes. At this time, Mrs. Barbara A. Negley, with her accustomed generosity, donated an additional piece of property. Thus was erected the second church on the newly donated ground to the east of the former gift, on what is now South Highland avenue, which was not opened as a street until 1871. The record specifies the proportions of this building as 50x70 feet with "no doors to the pews and no windows in the pulpit end of the church." The contract price for fresco painting of the interior was $90.00. The congregation first assembled for divine worship in the new Church June 12, 1848.

A few members still living recall this building, as well as the church of 1819, the description given by Messrs. James R. Mellon and R. Heberton Negley of the former building presenting a picturesque portrayal of the setting of the neat little church at the end of the long walks leading in from Penn avenue bordered with wide-spreading trees.

No photograph of the original of any of the buildings so far described has been found, but, from memory and specifications, sketches of the first and second churches have been drawn.

East Liberty was incorporated in the city in 1868, and on April 14, 1879, motion was made and carried at the congregational meeting to change the name of the church from the First Presbyterian Church of East Liberty to the East Liberty Presbyterian Church, to avoid any possible confusion with the First Presbyterian Church of Pittsburgh.

In the first two church buildings, but one pastor occupied the pulpit, Rev. Wm. B. McIlvaine, D.D., whose devotion for forty years to the Master's work in this, his only charge, is strikingly manifest in the church records. With a small salary, in times when pastors' salaries were not always paid with the strictest regularity, and their necessities were oftentimes met by individual donations, he yet labored on, winning souls for the Kingdom, and giving his personal interest to the welfare of the families entrusted to his pastoral care.

The fifth building on this site was the third church, a resolution for the erection of which was passed April 9, 1860. The completion of this building was greatly delayed by conditions

incident to the Civil War, so that it was only dedicated in January, 1864. It was twice thereafter refitted and improved. In 1868, an addition of sixteen feet in length was made and galleries erected, further improvements being made in 1873.

Into this building came a new pastor, Rev. John Gillespie, D.D., first as co-pastor, and upon the resignation of Dr. McIlvaine, as full pastor of the church.

Dr. Gillespie is still held in affectionate remembrance by many of the older members of the church. He seemed to have a special interest in and influence with the youth of the congregation. For some years he conducted what was familiarly known as "Children's Church," a service held especially for the young, one Sabbath afternoon in each month. His graphic portrayal of Bible scenes and impressive lessons drawn from Bible characters and incidents still enrich the memory of those who heard them. Another interesting feature of these services was the reading of letters from our representatives on the mission field, usually by Mr. Wm. G. Johnston, who at that time was superintendent of the Sabbath school, which served to stimulate an interest in missions in the minds of the youthful hearers.

Mrs. Barbara A. Negley had the privilege of witnessing the amazing growth of the church until a third building was necessary. The following records prove her continued interest in the work: "April 21, 1862, Mrs. B. A. Negley, one of the first and now the oldest member of our church, has offered to purchase one of the celebrated Meneely bells."

"April 22, 1867, we had, as before reported, in the sinking fund account $1,000.00, which Mrs. B. A. Negley contributed for the purpose of purchasing a bell. This sum was invested in government bonds, making with its interest about $1,200.00. Mrs. Negley, expressing a desire that we should procure a bell without delay, the board of trustees through a committee appointed for that purpose contracted with and had made and put up by A. Fulton & Company of Pittsburgh, a bell weighing 2,760 pounds at a cost of $1,375.00—the amount over and above the amount invested in the sinking fund account to be supplied by the said Mrs. Negley."

The bell was hung during the week the donor lay on her deathbed, in her eighty-ninth year. As it was being tested her windows were opened in the hope that she might hear its tones. She entered into rest May 10, 1867, and on Sabbath, May 12, the bell's first peals tolled her requiem as her remains were being carried to her family lot in the Allegheny Cemetery, where with her husband and twelve children, four having died in childhood, she awaits the resurrection morn.

Mrs. Negley was a consecrated, altruistic woman, of remarkable executive ability, which was evident during her forty years of widowhood.

Doubtless, other bells have rung from this place of worship in the early days, but for more than fifty years this bell, so familiar to us, has pealed in melodious tones the Gospel message, "Come".

When the present edifice in which we worship was being erected, the bell was hung on a scaffolding built for the purpose on the church ground, that it might still call worshippers to service at the rink on Frankstown avenue near Station street, where services were held during the interim. The bell has rung for the passing of the members of Mrs. Negley's immediate family, and for public events of special significance.

It was rung at the opening of the Centennial Exhibition held in Philadelphia in 1876, as well as at the opening of our congregational centennial on the evening of April 12, 1919.

It tolled as the funeral train of our martyred President McKinley passed through the city; at the advent of each New Year, and on many other occasions.

For weeks it rang a call for prayer daily at noon during anxious hours of the recent great conflict, and its joyous notes pealed an acknowledgment of the answer to prayer in victory for the great cause, when on November 11, 1918, the armistice was signed.

The record says: "April 6, 1874—Trustees decided to allow the fire department to connect the fire alarm telegraph with the church bell," and for some years it rang its notes of warning. This practice was later discontinued, there being a fear that the bell might become cracked, and some objecting to the attendant excitement.

A remarkable coincidence is found in the fact that but two sextons have rung this bell, which has hung in two churches—Mr. John Grounds, Sr., who, in 1865, entered upon the duties of this responsible office, which he discharged with admirable efficiency. He passed to his eternal rest April 6, 1908, and was succeeded by his son, Mr. John Grounds, Jr., who had for many years, even in early youth, assisted his father, and on August 16, 1888 assumed full control.

We take this opportunity to record a tribute of sincere esteem and profound gratitude to "John," our friend and coworker, whose unexcelled devotion for forty-six years to the best interests of this church, and consecration to the welfare of the Master's cause in this branch of Zion, is worthy of recorded recognition.

The third church building, like the first, was a two-story structure, the upper floor being the main auditorium, the lower being used for prayer meeting and Sabbath school. It rose during the period of the great civil strife for the preservation of the Union, the cause, together with the abolition of slavery, so dear to the heart of the noble, tender and true President Lincoln, who later became our martyred hero.

On Sabbath evening, June 14, 1863, telegrams from the Secretary of War and others reached Pittsburgh expressing fears that the Army of General Lee was about to invade Western Pennsylvania.

A meeting to devise plans for the protection of the city was called at once. Many of the citizens who were summoned by messengers to this meeting were at church, others in their homes, but they were speedily gathered for consultation. This conference resulted in the decision that all workshops, factories and so forth should be closed at once, and that all men capable of performing manual labor should engage in erecting earthworks around what was then the transpontine cities of Pittsburgh and Allegheny. The plans were laid out by government engineers, and the work was pushed rapidly for two weeks. Merchants and their employees, professional men and students joined with day laborers in this patriotic effort.

Many still living remember these historic entrenchments, some of which remained, for many years after the war, in East

Liberty, on the hillside above North Negley avenue. Even though the archives of the Southern army fail to show that there was any intention to invade our city, yet the efforts to fortify helped to strengthen the patriotism already enkindled.

We have the honor to record five G. A. R. veterans on our church roll, Roseman Gardner, John Updegraff, Dickson C. Shaw, Henry P. Krebs and Samuel E. Gill.

Dr. Gillespie was succeeded in this third church building by the Rev. Benjamin L. Agnew, D.D., LL.D., who filled the position with grace and efficiency for sixteen months. His pastorate was brief, owing to the unfavorable effect of the climate on his health, but in that brief period his rich pastoral qualities, together with his clear and forcible presentation of the truth, bore lasting fruit. The impress of his vital Christian faith and consecrated personality on the lives which he touched are a blessed memory to many.

The sixth building and fourth church is the commodious structure in which we now worship, to the building of which the congregation was largely inspired by the pastor of that period, the Rev. J. P. E. Kumler, D.D., LL.D. Dr. Kumler's keen vision saw the necessity arising from the continuous growth of the congregation, and grasped the scope of the strategic position which the church must continue to hold for the Master.

An interesting record in this connection is the following: "A letter containing six dollars for the new church was received from Master Wm. McDonald, of Highland avenue, stating that it was the first money he had earned while out of school. This was the first money actually paid in for the new church building, April 7, 1886."

The handsome stained glass window in the west transept was the gift of the late Mrs. Sarah Negley Mellon, in memory of her parents, the donors of the property. The window of special design on the east wall was the gift of the Sabbath school.

September, 1888, the Sabbath school class of Miss Alice M. Negley, composed of the following young girls, presented the fine communion table: Emma Brinkman, Bertha Chidlow, Adah Houston, Blanche Lloyd, Maggie McDonald, Eleanor Mitchell, Sara Morris, Margaretta Patterson, Una Page, Nellie Goff, Elmina Johnston, Sadie Batchelor, Louise Baker.

This building was dedicated September 30, 1888.

There is no encumbrance of debt attached to the church property.

The devotion and loyalty of the members are being constantly shown in individual contributions toward the improvement and refurnishing of the Lord's house, which, like our homes, requires frequent renewal.

The very useful and beautiful canopy over the front entrance was the thoughtful gift of Mr. and Mrs. Richard B. Mellon, Mrs. Mellon also donating a large United States flag and the flags of the Allies and fine Service flag which adorn the main auditorium.

The rich draperies which form a background to the chapel pulpit, with other necessities, were provided by the generosity of Mrs. William N. Frew.

The beautiful Service flag used in the chapel was the gift of Miss Cornelia McCombs.

The fine flagpole presented by the National Tube Co., through the influence of Mr. Louis V. Sattele, and the flag given by Mrs. E. M. Bigelow, which were dedicated with appropriate exercises on May 5, 1917, are also much appreciated.

The two large flags used in the chapel and elsewhere were the gift of the late Henry H. Negley, who for nineteen years as president of the board of trustees, rendered devoted service to this church.

The many valued material gifts of the late John F. Scott, also a member of the board of trustees, so modestly bestowed, his name usually being withheld at his imperative request, are constant reminders of his loyal affection for the church.

The needed improvements so generously supplied by Mrs. Wm. M. McKelvy, and the untiring efforts of many individual members toward preparing the building for this centennial celebration, are all indications of consecrated loyalty worthy of wide emulation.

Many, both men and women, who have given of their time and strength and means, in some cases the service only made possible through genuine self-denial, to the affectionate care of

this, their church home, have surely earned the Master's plaudit —"She hath done what she could." May we not each earn this tribute?

The Sabbath school has always been an important factor in the life of this church, having been in existence somewhat more than one hundred years, the exact date of organization not being known.

The first superintendent was Mr. John Roup, and the first teachers were Messrs. Isaac Harris and Luke Loomis.

The first Sabbath school class was composed of nine pupils, only the names of four, however, having been preserved—George G. Negley, Rebecca Roup (Mrs. Wm. Penn Baum), Martha Noble (aunt of the Misses Agnes and Sarah Aiken), and Catharine R. Negley.

As far back as March, 1869, we find the following record: "Resolved, to remodel the first story of the church so as to afford a comfortable and convenient room for social worship, and a room adapted to the wants of our large and flourishing Sabbath school."

The record of attendance contains some individual instances of faithfulness unbroken by absence in many years, Mr. Charles Price having an unbroken record of attendance for twenty-eight years.

The continued growth of the school in 1901 necessitated additional facilities for Sunday school purposes. A committee consisting of George A. Kelly, Chas. H. Riggs and S. E. Gill having previously been appointed, reported at the congregational meeting held April 10, 1901, in favor of a new building for the Sunday school.

They further reported that a communication had been received from the members of Class 29 endorsing the project and subscribing twenty-five thousand dollars toward the cost of the new building, on condition that it be named the Kumler Memorial Chapel. The proposition was approved and a building committee appointed.

The name was given as a tribute to Dr. Kumler, whose pastorate of seventeen years is a hallowed memory in many hearts, and also as a tribute to his wife, Mrs. Abigail Kumler,

whose faithful and efficient service in the Sunday school and missionary work of the church is thus memorialized.

Later, plans for a departmental building, suitable for graded instruction, were submitted and approved, this being, as far as known, the first Sunday school building planned specifically for departmental work in which each department may have its own opening and closing service.

Thus on December 31, 1902, was dedicated the seventh building on this sacred site, erected largely through the generosity of Mr. James I. Buchanan. It is, however, so united with the sixth building as to present the appearance of one structure.

The departmental Sabbath school is ably superintended by Elder S. E. Gill, and a faithful corps of officers and teachers. Mr. Gill is, at present, a member of the board of directors of the Allegheny County Sabbath School Association, and chairman of its finance committee, and in 1902-03 served as president of that organization. He has also been, for many years, chairman of the temperance committee of the State Sabbath School Association, and has taken an active part in the successful efforts which resulted in the recent passage of the National Prohibition Amendment.

Bible classes conducted for the older members, both men and women, have always been a feature of this Sunday school.

Class 29, founded in 1872, has been a potent factor in the Sabbath school. Dr. Thomas D. Davis was the first teacher, who possessed an extensive knowledge of the Scriptures, with marked ability in imparting that knowledge. Dr. Davis and others conducted the class until the year 1883, when Mr. James I. Buchanan became the leader, and for more than thirty-five years has continued in this labor of love.

To a profound knowledge of the Scriptures and implicit faith in their inspiration as the Word of God, Mr. Buchanan adds personal consecration in the service of the Master, and his position as leader of Class 29 for so many years has afforded him the opportunity to instruct hundreds in the way of life, whose lives have been blessed by his faithful and efficient service. In 1893, the class was formally organized, being as far

as known, the first organized Bible class in this city. Delightful social evenings have served to strengthen the strong bond of attachment between leader and class.

Mr. Albert H. Kemerer, of revered memory, was the founder of the Chinese department. Though not now an organized class, yet Class 29 continues to flourish, the membership at times during its history having passed above the two hundred mark. The consecrated efforts of the late William T. Lantz were an efficient factor in building up the large membership of Class 29.

Our co-member, Mr. Henry J. Heinz, has a world-wide reputation as a promoter of progressive Sabbath school work. Besides being chairman of the American section of the World's S. S. Association, he has had official connection with the International Association, is president of the Pennsylvania S. S. Association and a member of the board of directors of the Allegheny County S. S. Association.

On April 22, 1902, occurred the installation services of the Rev. Frank Woolford Sneed, D.D., the fifth pastor of this church.

For seventeen years Dr. Sneed has ministered to this congregation with faithfulness and devotion. His labors in the pulpit and the home have been signally blessed, and the church has grown steadily in its membership and breadth of service under his leadership.

Dr. Sneed is endowed with remarkable facility of expression in the presentation of the fundamentals of our faith, and his sermons are strikingly suggestive and illuminating. He and his noble wife enter into the joys and sorrows of the flock with rare sincerity and sympathy. Mrs. Sneed's consecrated and gracious personality leaves a blessed impress on the lives which she touches.

Among the manifestations of affectionate esteem in which Dr. Sneed is held by his people is the tribute paid him on the tenth anniversary of his pastorate. This occasion was made memorable by the congregation raising the sum of ten thousand dollars in his honor, which was applied to providing a new and much-needed dormitory for the Cebu Mission, Philippine Islands, named The Sneed Dormitory for Boys.

The Presbyterian Mission Station at Cebu was opened in 1902 by the Rev. and Mrs. Frederick Jansen, who were later reinforced by the Rev. James A. Graham, M.D., and Mrs. Graham. After many years of valued service at Cebu, they were transferred to other needy fields on the Islands, where they continue to render similar faithful service.

In 1907 the Rev. George W. Dunlap, D.D., and Mrs. Dunlap were placed at the head of this station by the Board of Foreign Missions, by whom also the mission was placed entirely under the care of the East Liberty Presbyterian Church. Dr. and Mrs. Dunlap and their helpers have been the means of conducting a wonderful evangelistic work among Americans and Europeans as well as among the natives.

The first Protestant mission in the Philippines was opened by the Presbyterian Church, and this being the only foreign missionary field under the American flag, patriotism adds to our Christian interest in it.

In 1916, in response to a plea made by Dr. Dunlap from the pulpit Mr. and Mrs. J. J. Mathews, in memory of Mr. Mathews' father, John Mathews, donated one thousand dollars to purchase and equip the "Mt. Rest Home," accessibly located on the mountains above the mission, where our missionaries may at times enjoy a period of relaxation and refreshment from the extreme heat of the islands.

During Dr. Kumler's pastorate, the Rev. John B. Brandt was assistant to the pastor for one year.

During a portion of Dr. Sneed's ministry, the following assistants have served: Mr. J. R. Hainer, as Sabbath school director; the Rev. Victor Bucher, the Rev. G. A. Frantz, the Rev. George M. Duff and the Rev. H. A. Gearhart, who is at present filling the position of assistant pastor with consecrated efficiency.

Many able ministers have filled this pulpit acceptably for prolonged periods, during the interim between pastors, and at times during their enforced absence.

The late Rev. Samuel H. Kellogg, D.D., will long be remembered by his fine and lucid exposition of divine truth, which left an indelible impression. His son, Dr. Frederick S. Kellogg, is now serving as an elder.

Our esteemed friend, the Rev. David R. Breed, D.D., is always welcome to this pulpit, and never fails to bring the divine message in a helpful and illuming manner.

The pastoral work of the Rev. Joseph F. Gibson, D.D., is affectionately remembered in many homes.

The mid-week prayer meeting, binding together as it does, the precious influences of the Lord's days, is a powerful influence in maintaining the proper attitude of spirituality in life and service. It is, in a sense, the thermometer of a church's life, measuring the warmth of its devotion. We may not read this index merely in the numbers in attendance, but much more in the quality of the consecration and the impelling power of the Spirit that is manifest.

The prayer meeting has been one of the quiet but vital forces in this church's life, and rejoicing in its past and present efficiency, we bespeak for it in the new era a larger share of that holy devotion which the Master would accord it in the experience of His followers.

In consulting the early records, there is abundant opportunity for a study in contrasts between the conditions existing then as compared with the luxurious appointments of the present.

In the expense account, candles and oil are frequent items; in 1865 gas was introduced, and not until 1887 was electric light installed for illuminating purposes. A similar development from the early coal stove for heating to the use of natural gas, and on up to the present fine hot water system is obvious.

The music has grown from the early days of the precentor and his tuning fork and the Metrical Psalm and Hymn Book, from which two lines were read by the leader, books being scarce, after which he led in the singing of the same lines, when two more were read and sung. Elder Burchfield long served in this capacity, and his tuning fork and well-worn Psalm Book, used back in the forties, now rest in the archives of the church, having been presented, along with other relics, by his son, Dr. J. P. Burchfield. A number of other members of the church also served as precentor at different periods, Mr. Moses Phillips, Mr. Ferree and others.

Passing on to the era of the little melodeon, the conscientious protest against the introduction of instrumental music strikes a vein of humor in the light of the present range of thought. The volunteer choir was once considered an innovation, and ere long a petition is offered for a paid leader, which is duly granted. One record gives this paid leader the privilege of holding a pay concert to help meet the organist's salary, whom he is commissioned to select. One pipe organ succeeds another, each more elaborate in mechanism than the last, the piano takes the place of the organ in prayer meeting and Sabbath school.

Today, we see the century's development culminating in our splendid quartette, under the skilled directorship of Mrs. James Stephen Martin, who with her late husband, have contributed much to the musical development of the church.

In the early days, devoted members of the church cared for its finances, some serving as treasurer gratuitously, others receiving a small commission, but the financial work of the church grew to such proportions as to require the entire time of an employed treasurer and general secretary with an equipped office at the church.

June 1, 1904, Mr. R. R. M. Thorne entered upon this work and served with efficiency for fourteen years. Miss Bertha Griffith, a devoted member of the church, also rendered valued service for five years.

"Strength and beauty are in His sanctuary," and there has been an interesting development in the decorating line from the days when members of the church with an aesthetic taste devoted the necessary Saturday in the woods to cull the branches and flowers to adorn the house of God, others depleting their private conservatories to contribute—on through the various amateur efforts to the present more elaborate systematic weekly decorations of the pulpit on the Lord's Day, with the memorial Sabbaths when loved ones are remembered by a floral tribute. After fulfilling their mission in the church, the flowers are later sent to cheer and encourage the sick and the sorrowing in homes and hospitals, bearing a beautiful message of remembrance from the altar of their own beloved church.

Mrs. Carrie Henry Normecutt has long conducted this work

with admirable grace and efficiency, with the capable assistance of Mrs. Chas. Curry and other helpers.

Stately and artistic have been some of these tributes of affection, the Thanksgiving Harvest Home, Christmas and Easter having been memorably appropriate to the respective occasions. Stated memorial tributes are now on record to the following loved ones: Mrs. Alexander King on Thanksgiving, Mrs. Charles Lockhart on Easter, Judge and Mrs. Thomas Mellon on Christmas and the New Year, Dr. J. P. E. Kumler, Mr. Henry H. Negley, Mr. Alfred Hicks, Mrs. Thomas Marshall, Mrs. Sarah Hart, Mrs. Harriett L. Rook, Mrs. Joseph Z. Wainwright, Mrs. Thomas S. Maple, Dr. Henry W. Fulton, Mr. Wm. N. Frew, Mr. D. Porter Corwin, Mrs. Anna Barbara Negley Brick, two Sabbaths; Mr. Wm. M. McKelvy, Mr. O. H. Allerton, Mrs. John P. Ewing, Mr. John H. McKelvy, Mr. E. M. Bigelow. Mr. H. J. Heinz provides for four Sabbaths throughout the year.

The following organizations, also, have a stated Sabbath for their floral contribution: The Women's Home Missionary Society, the Women's Foreign Missionary Society, the Chinese Sabbath School Class, the Cheerful Givers Band, the Woman's Monday Evening Missionary Society, the Buds of Promise Mission Band, the Fidelis Missionary Society, and the Young People's Society of Christian Endeavor.

One permanent memorial has been established along this line, which we hope may be the signal for many others. The late Mr. Joseph K. Brick, of Philadelphia, bequeathed to the East Liberty Presbyterian Church in trust the sum of five hundred dollars to be invested and the income applied to providing flowers for the pulpit in memory of his deceased wife, Mrs. Anna Barbara Negley Brick, who previous to her marriage and subsequent residence in Philadelphia was a devoted and active member of this church and Sabbath school.

By the means thus outlined, provision is made for more than thirty Sabbaths in the year.

The manner of observance of the Lord's Supper has passed through several stages of transition. Mr. James R. Mellon recalls the communion service as held in early days, when there was a long table spread with pure white linen, in

front of the pulpit, on which were arranged plates of the sacramental bread and high silver pitchers and goblets for the sacramental wine.

After the consecration prayer by Dr. McIlvaine, and a recital of the Scriptural account of the institution of the Sacrament, the pastor and elders partook. The communicants then gathered around the table in successive relays until all were served. Mr. Mellon says so impressive to him was this early observance that in after years it seemed sacrilegious to see the elements served in the pews, under the name of the Lord's Table.

This manner of observance was followed by passing the elements to the communicants in the pews, the large silver goblets being used. At the communion service held December, 1903, individual cups were used for the first time.

The vast potency exerted by a religious center such as has been maintained here for one hundred years is beyond human computation.

Among the many influences for good which have had their inception, or received fostering care from this church may be mentioned the East Liberty Young Women's Christian Association, the final steps in the organization of which took place March 22, 1875. This Association is the outcome of a revival conducted in the East Liberty Church, when a group of young women, all members of this church, pledged themselves as an organization to devote their time and talents to launching what is now popularly known as "social service." To this end they inaugurated the first Y. W. C. A. in Pittsburgh, the East Liberty Association. In the early days, the meetings were held in the various churches, and a missionary employed for local work, the churches sharing the expense. For many years, Miss Margaret Forsythe, a consecrated and devoted member here, served in this capacity.

The church has also kept in vital touch, through many of its members, with the Young Men's Christian Association of East Liberty, which for some years has been our near neighbor.

The Rev. Samuel A. Taggart, a member of the Pittsburgh Presbytery, and a worshipper in this church, whose family are still with us, was the first State secretary of Y. M. C. A. work in the country. He was State secretary of Pennsylvania for

seventeen years, and accompanied the late Dwight L. Moody upon several tours. His son, Mr. William R. Taggart, was for more than six years general secretary of the East Liberty Branch, and for four and a half years assistant secretary of the Central Y. M. C. A. at Penn and Seventh avenues.

For the precious heritage recorded and all the blessed way by which the Lord our God has led us, we render humble thanks to Him whose wondrous grace alone has made the record possible.

Precious memories cluster around this sacred spot to many of us, memories of sweet fellowship in the work of the Master, and memories of the loved ones who led us in the way of life.

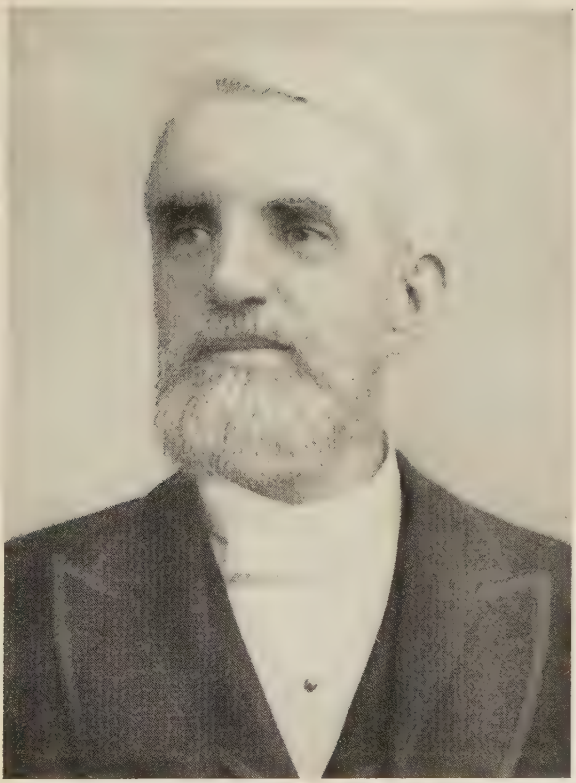
After scanning the records of the century, with such wealth of material, it is indeed difficult to make selection, and such selection, however conscientiously made, is sure to bear the marks of human limitation, for which your clemency is craved.

As in fancy, blending into memory, we look down the vista of the years, it is a matter of regret that the limitations of space forbid the relation of so much of interest, and especially detailed reference to the personnel which passes in review.

So many noble characters among officers and members have blessed this church in their lives and service for the Master, their record would surely prove a stimulus to us of the present day, but we must forbear to treat of the personnel except where historic accuracy seems to impel.

Let us rejoice in the happy realization that the record on high is faultless and complete, and that their victory is won through the Master whom they so faithfully served, and with the dross of earth all washed away, the pure gold shines resplendent in His presence where is fulness of joy, at His right hand, where there are pleasures forevermore.

Sermons and Addresses



THE REV. JOHN GILLESPIE, D.D.
Second Pastor.

HISTORICAL SERMON

Delivered September 28, 1873, on the Occasion of the Forty-Fifth Anniversary of the Organization

By the Rev. John Gillespie, D. D.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee."—Deuteronomy viii:2.

THIS was among the last charges of "Moses, the man of God," to the chosen people. It was issued just before he surrendered his commission as leader of the host of Israel. The wilderness march was completed. Its vicissitudes and conflicts, its perplexities and discouragements, its discipline and pupilage were ended. The people stood now on the threshold of Canaan. But into that land the faithful, heroic, yet erring leader was not to enter. The time of his departure was at hand. At the Divine summons he was soon to lay aside his robes of office, resign his commission to the man who was to muster the forces for the conquest, and ascend Mount Nebo to die. These impressive circumstances, whether known to Moses at the time of its utterance or no, invest the charge of the text with all the solemnity of a dying injunction.

The wilderness experience had been a checkered experience. It was rich in its tokens of God's power, God's wisdom, God's goodness; but it abounded scarcely less with evidence of human weakness, human folly, human guilt. But such as it was, it was to be remembered, not forgotten—and remembered to the praise of God's glorious grace. Such a hallowed remembrance of God's dealings with the chosen people would tend to subdue their pride, to excite their gratitude, to inspire them with confidence, to stimulate their energy—in a word, to lead them to humble, unreserved consecration to the worship and service of Jehovah.

With the text as our warrant and aim, it is proposed to pause today to trace the history of East Liberty Presbyterian Church—to remember all the way which the Lord our God has led us these five and forty years.

A church, like a mountain stream, may be said to have a visible and an invisible source; a source which is readily discovered, and one which lies mainly hidden from human sight. The visible source of the stream, is the place where it first bursts into view gushing from the mountain side. Its invisible source is the thousand subterranean springs, whose trickling rivulets combine to form the stream, but which lie far removed from human sight. The visible source, or starting point of a church, is the date of its organization, when, under the seal of ecclesiastical authority, it is moulded into form and equipped for work. That source it is not difficult to find. The date of a church's organization is usually engrossed upon ecclesiastical records and incorporated with written history. But lying back of this there is properly another source or starting point, springs of interest, and influence, and prayerful effort, which combine to form the church or lead to its organization. Many such springs, starting at various intervals in the decade immediately preceding the organization of this church, springs withal somewhat difficult to find, combined to form the visible source of this church of Jesus Christ.

EARLY RELIGIOUS PRIVILEGES OF EAST LIBERTY VALLEY

The handsome enclosure within which the present edifice stands is pre-eminently the sacred spot of East Liberty valley. The successive structures which rose upon it afforded for a time almost the only religious privileges enjoyed by the early settlers. These privileges, prior to A. D. 1819, however, were sufficiently meagre. They consisted chiefly in religious services held at irregular intervals, by ministers of various evangelical denominations, in a frame school house, erected by Mr. Jacob Negley, Sr., near the site of our present house of worship.

FIRST HOUSE OF WORSHIP

In A. D. 1819 this unpretending structure was supplanted by an edifice by no means imposing, and yet sufficiently unique to entitle it to special mention. It was built upon a lot of ground

said to comprise an acre and a half, extending from a line a few feet east of the present building to the boundary line of the church lot on the west. The lot was the gift of Mrs. Barbara A. Negley, and its estimated value was $750. The deed, which was executed April 12, 1819, conveyed the property to certain persons to be held in trust for the "East Liberty Presbyterian Congregation." The lot being secured, a subscription, amounting to $1,561.62½, was immediately raised for the purpose, as the old record specifies, of building "a school and meeting house; said meeting house to be for the use of the Presbyterian congregation, called the East Liberty Congregation."

In carrying out the plan of combining the school and the church, a subsequent record mentions the appointment of T. H. Finley as schoolmaster, with direction to ring the bell at 9 A. M. and 1 P. M. The trustees also resolved to visit the school at least twice each quarter, for the purpose of examining the pupils in their studies.

The building just referred to was of brick, and stood partly on the site occupied by the present edifice. It was forty-four feet square, and was built with one corner towards the Greensburg turnpike (now Penn avenue), thus presenting a double front. The roof was supported by a pillar in the center, which projected some distance above, and was finished so as to harmonize with the other parts of the building. By the time the shell was built, however, the roof put on, and the floor laid, the treasury was exhausted, and the trustees were heavily indebted to Mr. Jacob Negley, Sr. To finish the structure was impossible. A pulpit was erected in one corner, benches, without supports for the back, answered the purpose of pews, and there the people enjoyed such religious services as were within their reach.

EAST LIBERTY IN 1819

Such a modest temple for God's worship may strike *us* strangely. But let it be remembered that when erected, it stood second to few, if any, of the improvements that then dotted the valley. To realize this, blot from the mental canvas the East Liberty of to-day, with its palatial residences, its substantial business structures, its splendid educational edifices,

its well-paved streets, and its magnificent projected improvements. With the church as a center, let the imagination reproduce the East Liberty of 1819. On the north side of what is now Penn avenue, and a little east of the church, fix a plain dwelling house, partly log and partly frame—just demolished to make way for modern structures. Upon the site of the City Deposit Bank and adjacent business houses, plant a frame steam mill. Where the Denison block now stands, imagine a dilapidated old tavern, with extensive stabling. Immediately in the rear of this, place a little frame house of two or three rooms. A little to the east, on the site of the Union Hotel, add to that little group, a frame house, comparatively new. Crossing what is now the Pennsylvania Railroad, plant another frame house where the American House now stands. Returning to the south of the avenue and west of the railroad, immediately in the rear of Liberty Hall, imagine an old log tavern, originally Thompson's Tavern, subsequently Beitler's. Fix the Black Horse Tavern on the present site of Mr. Frank Ardary's residence, and the old Negley mansion at the corner of Negley and Stanton avenues, then dot the valley here and there with small log and frame houses, mostly tenements, and you have the East Liberty of 1819. Nor does the picture present a strange contrast with the Pittsburgh of that day. The city was in its infancy, having been chartered but three years before. It is stated, on reliable authority, that at that time its houses numbered but a little over 1,400 all told, and that its population scarcely exceeded 7,000 souls.

From this brief survey, it will be seen that the first house erected on this lot for the worship of God, sustained quite as high a ratio to the improvements of half a century ago, as our more imposing structure sustains to the East Liberty of to-day.

Although the lot was given, and the house erected, for a Presbyterian congregation, there was no stated worship held in it, according to the Presbyterian form, till February, 1828. Meanwhile occasional service had been held in the unfinished structure, by ministers of various evangelical denominations, mostly German Reformed, Methodist and Presbyterian. In addition to this, a Sabbath school had been organized, numbering, at its first session, eleven persons in all: Messrs. Luke Loomis and

Isaac Harris, with nine children as their pupils. This Sabbath school, it is believed, has been continued almost without interruption till the present, so that our school may be regarded as having attained and passed the venerable age of half a century.

THE CHURCH A MISSION ENTERPRISE

This church, like thousands more in this broad land, is in a sense the child of the "Board of Missions," now the Board of Home Missions. On the eighth of February, 1828, the Board commissioned Rev. John Joyce to "publish the Gospel, and administer its ordinances, in the neighborhood of Pittsburgh, Pennsylvania, at discretion." Mr. Joyce was a native of Ireland, and originally a minister of the Wesleyan Methodist Church in his native country. Emigrating to the United States A. D. 1809, he connected himself with one of our Eastern Presbyteries, and labored in the city of Philadelphia for several years. Subsequently he spent ten years in the South, preaching the Gospel, returning North A. D. 1827. From some of his private and public letters, which, through the kindness of a surviving sister, have been submitted to my inspection, and from the uniform testimony of living witnesses, it is evident that Mr. Joyce was just the man for the work to which he was appointed. To a good measure of intellectual ability and culture, he added eminent piety, untiring energy, marked sweetness and tenderness of disposition, a thorough knowledge of human nature, and withal burning love for souls. In the exercise of the discretionary power given him by the Board of Missions, he selected East Liberty as a field of labor "in the neighborhood of Pittsburgh." The field ripened much within the few years preceding, and was whiter than ever for the harvest. The population had largely increased, and embraced a few families, at least, who were anxious for the Word of Life, while the drinking and other vicious habits of the community, plainly marked it as a mission field.

The missionary found in Mr. Francis G. Bailey, who had recently moved to East Liberty, a zealous supporter and earnest coworker in his new field. Fresh from the power of a precious revival that had quickened the Pittsburgh churches, that man

of God addressed himself at once to the work of planting the Church in East Liberty. Immediately after stated public worship was begun by Mr. Joyce, Mr. Bailey canvassed the community with a petition to the Presbytery of Redstone, within whose territory this region then lay, praying for a church organization in East Liberty. The families immediately interested appointed Messrs. John Roup and Francis G. Bailey a committee to present their petition to the Presbytery April 1, 1828. Fidelity to history requires it to be stated that the application met with spirited opposition, chiefly from the representatives of Beulah Church, some five miles distant, who regarded the proposed enterprise as a serious infringement upon their congregational boundaries. As illustrative of the estimate then put upon East Liberty, it was soberly affirmed during the discussion, "There is nobody in East Liberty to make a church—there are no Presbyterians there to form the organization." To this Mr. Bailey, as chief spokesman for the petitioners, modestly replied: "There are plenty of people there, and we expect to have them converted, and they will make the church." The prayer of the petitioners was finally granted, and a committee appointed to organize a church.

THE CHURCH ORGANIZED

On Sabbath, September 21, 1828, notice was given, after public worship by the Rev. Mr. Joyce, that on Thursday, September 25th, a meeting would be held at the house of Mr. F. G. Bailey, in order to receive the certificates of those who wished to be organized into a church. In accordance with this notice the following persons presented certificates of dismission from the respective churches with which they had been connected, to-wit: Robert Bailey, Sr., Hannah Bailey, Isabella Bailey, Francis G. Bailey, Mary Ann Bailey, Wm. M. Miller, Robert Barr, Mary Whitesides, Catharine Brown, James Backhouse and Jane Backhouse, from the First Presbyterian Church of Pittsburgh; William Semple, Ann Semple, William N. Burchfield, William Joyce, Elizabeth Joyce and Ann Boner, from the Second Presbyterian Church of Pittsburgh; Andrew Mitchell and Susan Mitchell, from Bethany Presbyterian Church; Mary Burchfield, from the Presbyterian Church of McKeesport, and John and Mary Barr, from the Associate Re-

formed Church of Pittsburgh—in all twenty-two. The following extract from the Minutes of the Session is the official record of the organization: "On Sabbath, September 28, 1828" —precisely forty-five years from this day—"after a public discourse, from Matthew, sixteenth chapter, eighteenth verse, showing the character of the Church, and the grounds of her security, the persons named were duly organized as a church of our Lord Jesus Christ, according to the constitution and discipline of the Presbyterian Church of the United States, and on the same day the following persons were nominated for office of ruling elder in the church of East Liberty, to-wit: Robert Bailey, James Backhouse and Francis G. Bailey." The persons nominated were subsequently elected and duly ordained and installed.

TRUSTEES ELECTED AND HOUSE FINISHED

Meanwhile, pending the actual organization, at a meeting of the congregation, held April 7, 1828, it was resolved to vest the management of the temporal affairs of the church in a Board of twelve Trustees, being twice the number of the Board that had held the property up to this date—said Trustees to "be chosen annually from the pewholders on the day commonly called Easter Monday." An election was immediately held, resulting in the choice of the following persons, to-wit: Francis G. Bailey, John Roup, James Backhouse, Robert Bailey, Sr., Solomon Berlin, Casper Negley, Abraham Reimer, A. F. Grove, John Patterson, John McClintock, Nicholas Dahlem and Jacob Negley, Jr. These gentlemen were the legal successors of the trustees who had held the property from the date of the original gift, and properly constituted the first Board of Trustees of this church.

The new Board found the property encumbered, and about to be sold under the hammer of the Sheriff. The sale was advertised to take place June 11. The Secretary of the Board was authorized to attend the sale and bid in the property for the congregation, at a price not to exceed $380. The property was secured, however, for the nominal sum of $50, the purchase money being given jointly by Jacob Negley, Jr., and Francis G. Bailey.

The property being secured, measures were immediately taken to finish the house. The pulpit, hitherto occupying one corner of the building, and facing the angle which fronted the turnpike, was placed on the southeast wall. The benches were replaced by pews, which were furnished with doors and finished with panel work along the aisles. The pews were elevated as they retired from the pulpit, the rear pew rising some two feet above the level of the floor. In addition to this, a gallery, stretching along three sides of the square structure, was erected.

Altogether the house was commodious and comfortable, and a decided advance on anything which had preceded it. It is worthy of note that when the work was completed, the congregation, by a unanimous vote, tendered Mrs. Barbara A. Negley her choice of the pews, "as a mark of gratitude to the family for their liberality to the congregation."

The church thus equipped addressed itself vigorously to the great work which lay before it. God set the seal of the Holy Spirit upon the labors of the missionary and his co-workers. Christians were edified, and, "walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." Numbers were added to the church, both on confession and certificate, so that within little more than six months from the date of the organization, the membership had almost trebled.

Having now planted the church, Mr. Joyce left the training of it to other hands. He withdrew from the field in April, 1829. In accordance with the letter and spirit of his commission from the Board of Missions, to "publish the Gospel in the neighborhood of Pittsburgh," he preached for some time at Lawrenceville and adjacent points, and subsequently in Allegheny. Still later, he engaged as financial agent of the Western Theological Seminary, to collect funds for that infant institution. Having prosecuted the work for some time in our own country, he embarked for England, to appeal in behalf of the same cause to British beneficence. His labors there were brief, for on December 29, 1833, he fell asleep in Jesus.

THE GRAVE YARD

In early days, when cemeteries were unknown, it usually devolved upon the Church to furnish a resting place for the

dead. It was but a step from the church to the church yard, where the remains of loved ones lay moldering in the dust. In accordance with that time-honored custom, measures were taken, as early as May 7th, 1829, for laying the grave yard off in lots, the special provision being made that strangers and non-lotholders were to be charged two dollars for each interment. The dilapidated remains of that once beautiful and sacred spot are still to be seen, but, alas no longer an ornament to the church.

FIRST PASTOR CALLED

The last Sabbath of June, 1829, marks a new epoch in the history of this church. On that day Mr. Wm. B. McIlvaine, a native of Pennsylvania, a graduate of Princeton Theological Seminary, and a licentiate of the Presbytery of New Castle, commenced his labors as supply. On August 10th, of the same year, a call for his pastoral labors was made out and presented to Presbytery at its meeting in the following October. Having signified his acceptance of the call, and passed the usual trials for ordination, Mr. McIlvaine was, on April 20th, 1830, ordained to the full work of the gospel ministry, and installed pastor of this church. In these services, Rev. Francis Herron, D. D., preached the sermon, and Rev. Matthew Brown, D. D., delivered the charges to the pastor and people.

The history of this first and extended pastorate is substantially the history of the church for almost twoscore years. It is the testimony of living witnesses that the young pastor, well equipped with intellectual furniture, and filled with missionary zeal, threw himself with his whole energy into the work. The field was difficult of cultivation, and demanded great diligence, prudence and perseverance. The community at that time is said to have comprised but two classes of people—the orderly, well-behaved class, who, for the most part, waited on the means of grace; and the vicious and profane, who "cared for none of these things." By a happy combination of wisdom and prudence the young pastor, while not shrinking from declaring the whole counsel of God and rebuking iniquity secured for himself the attachment of the one class and the profound respect of the other.

To estimate the results of a pastorate, and throw them into tangible form, is simply impossible. Of necessity many of them elude our grasp and lie far beyond the reach of human investigation. *Material* forces may be weighed, *moral* forces never. The causes that are set in motion today will produce effects which eternity alone will reveal. The influence of a church or pastor in a community is not to be measured by the length of the church roll. A moulding power may be exerted—is exerted—which elevates, ennobles, directs, and yet it is a power that cannot be measured or expressed in a scientific formula. But with the church roll as a basis, and the testimony of surviving witnesses as corroborative and explanatory —the only sources of information of which I have been able to avail myself—it is possible to approximate the tangible results of the church's work during the period covered by the first pastorate.

That pastorate in its outline is substantially the history of every pastorate. It is the history of alternate light and shade. It comprises times of rich refreshing from the presence of the Lord, when Zion rejoiced and many were gathered into the kingdom, and times of marked spiritual declension, when few came to the solemn feasts. Mr. McIlvaine's opening ministry was signalized by a precious work of grace, in which God's people were greatly strengthened and upwards of twenty were led to confess Christ. Similar seasons were several times enjoyed, especially during the early history of the church, seasons in which the pastor would preach for weeks consecutively, and in which he was assisted by many able and godly men, most of whom have entered into their rest. From October 5th, 1828, *i. e.,* from the first communion after the organization, to April, 1865, six hundred and eighty-eight persons were received into full communion with the church. Of these three hundred and thirty-two were received on certificate, and three hundred and fifty-six on confession of faith.

SECOND CHURCH EDIFICE

Evidence of the growth of the community and of the prosperity of the church is found in the fact that in 1847 it became necessary for the church to enlarge its borders and erect a new

The Second Church. First service held June 17, 1848. We are greatly indebted to Mr. U. J. L. Pooper for this original sketch.

house of worship. Prior to this—as far back as 1835—a small brick building had been erected for a lecture room and Sabbath School room. Both, however, were unequal to the increasing demands of a growing community, and it was resolved to proceed at once to build a more commodious structure. Linked with the idea of increased church accommodation in the enterprise, there was the additional idea of facilities for higher education. It was proposed, on the occupancy of the new building, to convert the old house into an academy to afford instruction in the higher branches of education. Like similar projects of a more recent date, however, this part of the enterprise proved a failure so far as permanency was concerned.

As a preliminary step toward the erection of the new edifice, a committee, consisting of the pastor, George G. Negley and James Mitchell, was appointed to wait upon Mrs. Barbara A. Negley, with reference to an additional lot upon which to build the structure. Mrs. Negley responded by adding to her former gift that portion of the present lot lying between the row of trees which skirts the present building on the east and the line of the church lot prior to the extension of Hiland Avenue. A committee, consisting of Daniel Negley, Thomas Aiken, Thomas Davison, Jonas R. McClintock and George McCombs, was appointed to procure subscriptions for the building. By means of the subscriptions thus secured, and upon the lot just specified, the second house of worship was erected. It was a plain, substantial, one-story brick structure, some 50x70 feet, and capable of seating about three hundred persons. It was dedicated to the worship of God, June 12th, 1848. It stood till 1864, when it was sold to the German Lutheran Church of East Liberty, and removed by them to aid in the erection of their present house of worship on Collins Avenue.

INCREASE IN POPULATION—THIRD HOUSE OF WORSHIP

This structure, although measurably abreast of the improvements of the East Liberty valley at the time, was one day to be completely overshadowed. The march of improvement had already begun in earnest in Pittsburgh. Notwithstanding the disastrous fire of 1845, which laid the main business por-

tion of the city in ashes, the population was ten-fold what it was when the first house was built on this lot and dedicated to the worship of God. Even at this early date there were those who were looking to the East Liberty valley as a pleasant location for suburban homes, and a safe retreat from the smoke of the growing manufacturing city. All that was needed for the rapid development of the region and increase of the population, was quick and reliable facilities of transportation to and from the city. These were at length furnished by the completion of the Pennsylvania Central Railroad, in 1851. From that day to this the progress of the East Liberty valley in population and material resources has been steady, and with each successive year increasingly rapid. With the increase of the population at large came the increase of the church-going population. Families removing from the city found it impossible to retain their former church connection, and after repeated, and in some cases sustained effort to cling to the old church home, they gradually took their places side by side with God's people here.

This rapid growth of the population soon filled the sacred edifice to overflowing. Under the force of a pressure which could no longer be resisted, a joint meeting of the Session and Board of Trustees was held February 7th, 1860, to take into consideration the question of increased church accommodation. As the outgrowth of this joint meeting, a congregational meeting was held April 9th, 1860, and the following resolution unanimously adopted, to wit:

"*Resolved,* That the Trustees are hereby authorized, in conjunction with the Building Committee, appointed at a former meeting, to go on in the erection of a new church building, the whole cost of which shall not exceed sixteen thousand dollars."

The Building Committee referred to consisted of the following persons, to wit: Thomas Aiken, George A. Berry, Robert Dickey, Dr. A. H. Gross, G. W. Hailman, Daniel Negley and Thomas Seabrook. The foundation of the new edifice, however, had scarcely been laid till the civil war, with its terrific shock and tremendous issues, was upon the nation.

The structure rose slowly upon its foundations, and was not completed till January, 1864, at a total cost of $22,790.

This total, however, does not include the cost of the marble pulpit, and the handsome Bible and hymn book which lie upon it. These were the gift of the late Mrs. J. W. Hailman, who, a few years ago, at the very threshold of a communion season, and within the very walls of the church she loved so devotedly and labored for so zealously, peacefully entered into rest. The house was at once occupied by the congregation and solemnly dedicated to the worship of God, Rev. M. W. Jacobus, D. D., preaching the dedication sermon.

To complete the original design, Mrs. Barbara A. Negley presented to the Board of Trustees funds for the purchase of a bell to summon God's people to His worship. Through some delay the bell was not hung until 1867, and it is worthy of note that, among the first peals it uttered, were those it tolled as the funeral procession of the liberal donor wended its way to the "city of the dead." The bell bears the following inscription: "Donated to the First Presbyterian Church of East Liberty by Mrs. B. A. Negley, in the 89th year of her age. Pastors—Rev. William B. McIlvaine, Rev. John Gillespie."

Since its erection, this building has been twice refitted, once in 1868, and again during the summer of 1873. The former refitting included radical changes in the lecture room, and the introduction of a chaste walnut pulpit, the gift of Mrs. Daniel Negley. At the latter date, the choir was removed from the old gallery to the right of the pulpit, the present capacious gallery was erected, a building, furnishing room for a study, two Bible classes, and a recess for an organ, was added in the rear, and the present beautiful organ was introduced.

SESSION AUGMENTED

We turn again from the outer to the inner history of the church. Twice during the first thirty years of the church's history, the people rallied to the support of their pastor by augmenting the Session—a step rendered necessary by the removal or death of former members. On March 24th, 1837, John Barr, Henry W. Lang, Wm. N. Burchfield and Thomas McCleary were ordained and installed ruling elders; and in

September, 1856, George A. Berry, W. C. Reiter, M. D., and Thomas Aiken were inducted into the same office. Of these but two remain with us today—Messrs. Barr and Burchfield. Of the remaining members, Messrs. McCleary and Lang died in the service of the church, and the others were dismissed, at their own request, to unite with other congregations of God's people.

The history of the Board of Trustees properly belongs to the history of the church. To trace it in detail, however, noting the annual changes in its membership, and its discharge of routine duty, however interesting to a few, could not fail to exhaust the patience of the many. Some who bore office in early days still linger among us, but most of them have fallen asleep.

In this connection, it is worthy of note that on April 7th, 1845, Thomas Aiken and R. C. Beatty, M. D., were appointed a committee to procure a charter for the congregation; and on May 5th, 1846, Thomas Aiken and George G. Negley a committee to draft a constitution and by-laws to be incorporated with the charter. At the regular annual congregational meeting, held April 5th, 1847, the charter was read and adopted. By its provisions the number of the Board was reduced from twelve to six, two members to retire and two to be chosen at each annual meeting of the congregation. This charter having been lost, a new one, for the most part a duplicate of the first, was applied for, November 2d, 1861, and granted December 23d of the same year.

CO-PASTOR CALLED

It is necessary now to trace the history of another change in the working force of the church. The congregation had scarcely been comfortably settled in their new house of worship till it became evident, from the failing health of the pastor and the increasing demands of the field, that something must be done to relieve the one and secure the more thorough cultivation of the other. After repeated conferences held by the officers and leading members of the church, with each other and with the pastor, it was resolved, with the cordial approval of the latter, to recommend to the congregation the calling of a co-

pastor. At a meeting of the congregation, held November 3d, 1864, a committee, consisting of Hon. J. P. Sterrett, Thomas Aiken, George A. Berry, Hon. Thomas Mellon, Robert Orr, Wm. B. Negley, Esq., and James B. Lyon, was appointed to look out and recommend a suitable person for the position. By invitation of this committee, through one of its members, though without any knowledge of its design on the part of the person invited, the present pastor preached in this pulpit on Sabbath, March 19, 1865. On the following Tuesday he was, on recommendation of the committee, unanimously chosen co-pastor. Owing to some informality in the constitution of the meeting, however, the call was not formally made out till the regular annual congregational meeting, held April 17th, 1865.

With reference to the personal history of the co-pastor, it may be proper to state that he was born near the city of Edinburgh, Scotland, February 26, 1839; that he received his elementary English education mainly in the borough school of Haddington, a place famous as the scene of the life and labors of the celebrated Dr. John Brown. Emigrating to this country when about fourteen years of age, study was for the time being intermitted, but only to be resumed again, in the providence of God, a few years later, under the private instruction of his pastor, Rev. T. A. Grove, through whose instrumentality he was brought into the Church, and prepared for college with a view to entering the gospel ministry. He was matriculated as a student of Washington College, Pennsylvania, in 1858; graduated in 1862, and at the time of his election as co-pastor, he was a student of the Western Theological Seminary and a licentiate of the Presbytery of St. Clairsville, Ohio. On April 26, 1865, the call was presented to the Presbytery of Ohio (now Pittsburgh), then in session in this church. All the parts of trial for ordination having been sustained, and the call having been accepted, the ordination and installation services were at once proceeded with. In these services the Rev. W. W. Eells, Moderator of the Presbytery, proposed the constitutional questions and offered the ordaining prayer; the Rev. David McKinney, D. D., preached the sermon; the Rev. George Marshall, D. D., delivered the charge to the pastor, and the Rev. W. D. Howard, D. D., the charge to the people.

The relation of co-pastor continued till April 21, 1870, when, at the request of the senior pastor, the relation existing between him and the church was dissolved by the Presbytery of Ohio, leaving the present incumbent sole pastor.

THE CHURCH SINCE 1865

In tracing the history of the church since A. D. 1865 we tread upon firmer ground, the records of the various departments being measurably complete. Within that period the equipment in officers has been increased by twice augmenting the Session, and by the election of a Board of Deacons. On November 19, 1865, Robert Dickey, James B. Lyon and Robert C. Totten were added to the Session, being duly ordained and installed ruling elders in the church. Five years later, owing to the feeble health of Mr. Lang and the withdrawal of Mr. Totten, it was found necessary to further increase the Session by the election of four additional members. Accordingly, on September 25th, 1870, Lemuel Spahr and William G. Johnston were inducted into the sacred office, and on November 6th of the same year Francis B. McConnell and Thomas C. Lazear. The difference in the date of the installation of these four brethren is owing to the fact that two elections had to be held before the desired number was secured.

On Sabbath, November 6th, 1870, the following persons, having been elected to the office of deacon, were duly ordained and installed, to wit: George G. Negley, William L. Denison, John Gilchrist, Stewart McKee, Thomas D. Patterson and Joseph Torrens.

Within the period covered by the present pastorate the Board of Trustees, by the very provisions of its charter, has undergone several changes—some of its members annually retiring, thus making way for others. The recent death of its late lamented president, Robert Orr, *as useful as he was noble and good,* is entitled to special mention. The Board, as at present constituted, consists of Springer Harbaugh, President; George W. Hailman, Secretary; Hon. James P. Sterrett, D. W. Lewis, M. D., George McWilliams and John C. Alrich.

What remains to be said today of this period of the church's history may be concisely stated in answer to two simple questions, viz.: What has the Lord done for us? and what have we, through grace, done for Him?

1. What has the Lord done for us? To the praise of God's glorious grace be it answered, "The Lord hath done great things for us." True, no Pentecostal season has been enjoyed. No mighty shaking of the dry bones throughout the length and breadth of this valley has been witnessed. No revival epoch, such as marked the early part of this century in Western Pennsylvania, has come and gone. Yet, by God's blessing upon family training, Sabbath School instruction, and pulpit and pastoral labors, the church has steadily increased. Within the past eight years 359 persons have been received into full communion with the church. Of these, 149 were received on confession of faith and 210 on certificate. Within that period at least one season of rich refreshing is to be remembered with profound gratitude. It was during the winter of 1865 and 1866. A record, made at the time, states that the opening of the new year found the church in a critical condition, spiritually. The Holy Spirit was moving upon the hearts of the people. A deep solemnity pervaded the congregation. The prayer meetings had increased largely in attendance and interest. Some were secretly inquiring what they must do to be saved, but still the blessing in its fullness was withheld. At the communion held January 14th, 1866, however, eight—with one exception, heads of families—took their stand for Jesus. Three weeks later, in connection with some special services which the condition of things seemed to demand, a quiet but precious work of grace was developed, which issued, within the next few months, in the addition of some forty persons to the church on confession of their faith in Christ.

Today the church numbers 170 families and 424 communicants, a net increase of 186 communicants since April, 1865—the whole number then being 238. In other words, the membership is nineteen-fold what it was at the date of the organization, and three-fourths greater than in 1865.

THE CHURCH'S WORK

2. What has the church done for Christ? In answering this question I will not burden your memory with figures, or attempt to furnish a balance sheet of forces expended and results reached. With "shame and confusion of face," it may be truthfully affirmed, we have not "done what we could." But, confession of shortcomings apart, it may be answered briefly:

(1) This church has sought to plant the Gospel at home by encouraging church extension within its bounds. For some years before the organization of Shady Side Presbyterian Church, a Sabbath School was maintained in the public school house, under the auspices of this church. The present flourishing Sabbath School of the now vigorous and thoroughly-established church, is the legitimate successor of the Sabbath School which for years was reported as a mission school of this church. When the field had sufficiently ripened for an organization, Session granted "a cordial and hearty dismission to all members desiring to unite with Shady Side Church." On July 8th, 1867, certificates of dismission were granted to eleven members, including one ruling elder and two members of the Board of Trustees, to unite in forming the new church. From the beginning of the mission work in that region, the enterprise had no more devoted friend or zealous and liberal supporter than Mr. Thomas Aiken—the ruling elder referred to—who, having ceased from his labors, now sleeps in Jesus. Since the date of its organization, thirteen members additional, including another ruling elder, have been dismissed and warmly commended to the fellowship of that church.

Another mission project, and one which sustained a much more intimate relation to this church, both in its inception and partial development, was that which laid the foundation for Westminster Church, on Frankstown Avenue. That organization was the outgrowth of an effort made by this church to relieve its overcrowded pews. At the regular annual congregational meeting, held April 13th, 1868, the Session introduced a paper setting forth the pressing necessity of increased church accommodation, and suggested, among other remedies, the organization of a second church. The congregation adopted the

suggestion, and appointed a committee to take the necessary preparatory steps. The committee consisted of William G. Johnston, Finley Torrens, Dr. D. W. Lewis, Robert C. Totten and Theodore S. Negley. After a careful survey of the whole field, the committee selected the neighborhood of Torrens Station as the most promising place in which to plant a colony. A Sabbath School was immediately organized in a vacant carpenter shop, and on the evening of the same day, Sabbath, May, 20, 1868, and in the same place, preaching was begun by the Rev. John Kerr, the missionary of the Presbytery of Ohio, who had been recently appointed to cultivate just such fields. A lot being secured, the people, under the leadership of Mr. Finley Torrens, to whose energy and liberality the enterprise owes much of its success, rallied nobly to the work, and before the dawn of another Sabbath a temporary structure had been erected on their own lot. Here the Sabbath School met and public worship was held, till the inclemency of the weather necessitated a more secure shelter—a shelter providentially found in the temporary public school house, which had just been erected. Mr. W. G. Johnston was chosen Superintendent of the Sabbath School, and continued, with the efficient aid of a corps of teachers, selected largely from our congregation, to conduct its affairs successfully till near the time of the church's organization, when the control was committed to the hands of those on the ground. Meanwhile, with commendable liberality, a subscription, amounting to about $2,500, was promptly made by members of our own and other congregations residing within the mission field; an amount subsequently increased by subscriptions from other members of this church to between $4,000 and $5,000. In course of time a neat, substantial brick edifice was erected for a house of worship, and a Presbyterian church duly organized. Sixteen persons, bearing certificates of dismission from this church, were enrolled among the members constituting the new organization. After a mingled experience of prosperity and adversity, the church is now steadily advancing, and we take pleasure in bidding it God speed.

SYSTEMATIC BENEFICENCE

(2) To complete this historical sketch, it is enough to state in addition that, though falling far below the measure of our duty, the church is steadily increasing in the grace of systematic beneficence. It is worthy of special note that in its earliest infancy this church recognized its obligation to give to the Lord. While itself a mission church, its members resolved themselves into an Auxiliary Mission Society, and pledged themselves to raise annually a sum equal to fifty cents per member for the spread of the Gospel in mission fields. I have in my possession the original paper, containing the names of fifty-two persons who had enrolled themselves as members of the society. The paper is in the handwriting of the Rev. Mr. Joyce. Its opening language is worthy of permanent record: "We, the members of the Church at East Liberty, desire to contemplate, with awe and gratitude, the mighty movements of the God of all grace in the time in which we live; and in view of the glory of our reigning and triumphant Saviour herein displayed, would humbly ask, 'Lord, what wilt thou have me do?'" The meagerness of the record renders it impossible to trace the development of Christian beneficence in the history of the church. Suffice it to state, that since April, 1865, the church has contributed regularly to all the objects recommended by the General Assembly, besides responding liberally to many outside calls. Our annual contributions to the Boards, with some variations, have gradually increased till they reached last year the sum of $2,300. Under the present plan of weekly collections for the whole benevolent work of the church, the contributions show a marked increase. Upon the basis of the past six months, it may be safely estimated that the amount contributed during the current year will considerably exceed $3,000. In addition to this the ladies of the church, through two organizations, lend substantial aid to both the Home and Foreign Mission work, their contributions aggregating, together, not less than $600 or $800 per annum. To complete this brief sketch of our church's beneficence, it is only necessary to add that the Sabbath School,

by an annual contribution of about $325, supports a Bible woman and native teacher in Canton, China, appropriating the surplus funds to some kindred work.

CONCLUSION

Such, my brethren, imperfectly traced, is the way by which the Lord our God has led this church these five and forty years. It is a way to be remembered, not forgotten—remembered in the ground of thanksgiving which it furnishes, in the solemn admonitions which it utters, in the gracious encouragements it affords. When, at the close of the wilderness wandering, the children of Israel reached the borders of Canaan, but *two* remained of all the mighty host that had marched in triumph through the Red Sea; so, today, of the band of twenty-two, who constituted this church at its organization, *but two survive,* John Barr and William N. Burchfield. Twenty of the twenty-two slumber in the dust. It needs no prophetic pen to foretell that, within the next forty-five years, an equally large proportion of the present members will have passed to their account. Another tongue than mine shall speak the glad tidings of peace—other ears than these shall listen to the Gospel message. It is said that Xerxes wept to think that one hundred years from his invasion of Greece, not one of all his mighty host would be left to tell the tale. Forty-five years hence, few, very few, of the members who occupy these pews today, will be left to tell of this anniversary. Shall we *weep* at the thought? Nay, verily, my brethren, let the thought rather lead to more devout contemplation of "the things which are above;" to more thorough consecration to the Master's service, and to a vigilant waiting for the Master's coming. Let "the life which we now live in the flesh, be by the faith of the Son of God." Securely planted on the Rock, Christ Jesus, let this be our comfort, through grace, that "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." Amen.

THE THIRD CHURCH—DEDICATED JANUARY, 1864

HISTORICAL SERMON

Delivered September 29, 1878, on the Occasion of the Fiftieth Anniversary of the Organization

By The Rev. John Gillespie, D. D.

"Ye shall hallow the fiftieth year."—Leviticus 25: 10.

THE fiftieth year was the year of jubilee, the great Sabbath year in the Jewish Church. It was designed to be a year of joy, and the generous provisions of the Divine law were so framed as to kindle and sustain that joy. It had two distinguishing characteristics, manumission and restitution. Every Israelite, who had forfeited his liberty under the Mosaic statutes, was emancipated from bondage the moment the silver trumpet pealed forth the announcement that the year of jubilee had dawned. So, with the ushering in of that season of gladness, every son of Abraham who, through misfortune or mismanagement, had lost his patrimonial estate, was reinvested with the title to his alienated inheritance. It was a year of complete emancipation and restitution. Every debt was to be canceled, and every personal claim relinquished. Within the whole commonwealth of Israel there was to be deliverance from oppression, and such a restitution to order and repose as would gladden the whole face of nature and society. Well, then, might it be a year of joy when it came so richly freighted with the tokens of God's goodness!

The real significance of that institution, however, lay deeper than the surface. It was but a shadow of good things to come. It spoke of an emancipation and restitution infinitely grander than that which sent a thrill of joy through ancient Israel. It told of emancipation from sin and restoration to the Divine favor. It foreshadowed the time when the powers of darkness would be crushed, when the bondage of sin would be broken, and when the saints of God, redeemed from all unrighteousness, would be filled with the gladness of heaven.

Not such a jubilee, my brethren, do we celebrate today. The Church has swept beyond the age of type and shadow, but she has not yet entered into the joy of her Lord. She is still the pilgrim Church. Satan is not yet bound. The yoke of sin is not yet broken. The kingdoms of the world have not yet bowed to the sceptre of King Jesus. Our shouts of victory today must mingle with the noise of battle; our anthems of praise must be marred by the memory of our own imperfections and failures. Yet, with all this, it is well that the keynote of our service should be one of gladness. Let us hallow this fiftieth anniversary of our organization as a church in the spirit of the Old Testament jubilee. Is there anything arbitrary in such a method of celebration? Look at it for a moment. What is the history of the Church of Christ at large, or of any individual church, but the history of manumission and restitution? It is the history of souls justified, sanctified, glorified; but what is the justification, sanctification, and glorification of God's people, but deliverance from the bondage and corruption of sin, and restoration to the favor and presence of God? So the history of a church's life, considered as a potent agency in society, a factor in the problem of human existence and destiny, is the history of manumission and restitution. It is the aim of the Church, under her Divine commission, to emancipate from the ignorance, oppression and vice which abound through the reign of sin, and to restore to the world through grace the light, the liberty, and the order which obtain under the reign of righteousness.

Viewed from this standpoint, the history of this church for the past fifty years is the history of emancipation and restoration. The story of her inner life, is the story of emancipation from sin and restoration to Divine favor, together with an account of the methods and forces by which the work has been accomplished. The story of her outer life, is the record of her efforts to disseminate these same Divine blessings, and to impress the world for good.

To compress fifty years of such history within the compass of a single discourse is simply impossible. Even the philosophy of such a history, the summing up of the principles involved, and the accurate measuring of the forces employed, would be

no brief task. The outline of the church's life for the first forty-five years of its existence, already submitted and within your reach, must suffice for the earlier periods of its history. Today we turn to the church's later life, casting a glance backward now and then as necessity may require.

THE WORK

In hallowing this fiftieth anniversary, let it be recorded as a ground of gladness that God has crowned this church with the tokens of His love and grace. Apostolic history is careful to note with special emphasis, as a mark of Zion's prosperity, that "much people was added unto the Lord," and that, "the Lord added unto the Church daily such as should be saved," rather "the saved." If *only* the saved, and *all* the saved, were added to the Church visible, the history of emancipation from sin, and restoration to the Divine favor, could readily be ascertained. The church roll would be the tally sheet for summing up the work of Divine grace. But as in the Divine economy tares and wheat are permitted to grow together, we must be careful not to overestimate the real value of a church's roll. Yet as the only available source of information on the question of tangible results, it may be consulted with the confidence that it is measurably correct.

In a former historical discourse, already referred to, it is stated that "from October 5, 1828, *i. e.*, from the first communion after the organization of the church, to April, 1865, six hundred and eighty-eight persons were received into full communion with the church. Of these, three hundred and thirty-two were received on certificate, and three hundred and fifty-six on confession of faith." Since then there have been added to the church, on confession two hundred and eighty-five, and on certificate three hundred and forty-two, making a total, since 1865, of six hundred and twenty-seven, and a grand total, since the organization, of thirteen hundred and eleven. In April, 1865, the number of communicants reported to the General Assembly was two hundred and thirty-eight. Add to these the six hundred and twenty-seven since enrolled, and there is a total of eight hundred and sixty-five, who fall within the compass of the present pastorate. Of these, up to

the present date, ninety have died, two hundred and twenty-one have been dismissed to unite with other churches, three have been excommunicated, two have been suspended, and thirty-five have been placed upon the retired list or dropped from the roll, leaving the actual enrollment today five hundred and fourteen.

The summary is brief but significant. It tells of souls that have been born into the kingdom, of others who have gone to witness for Christ in other parts of God's heritage, and of still others who have passed from the cross to the crown. The ingatherings have been mainly through the ordinary instrumentalities of home influence, Sabbath School instruction, and pulpit ministrations. One notable exception, however, deserves to be recorded, the spiritual refreshing enjoyed during the winter of '74 and '75. The memory of that work of grace is still fresh and fragrant. It was a union work among God's people, in which most of the churches in this part of the city happily shared. The reapers of the harvest, those who thrust in the sickle to gather the golden grain, were the Young Men's Christian Association of East Liberty, under the efficient leadership of the Rev. S. A. Taggart, together with the pastors of the churches and other Christian workers. Towards the close of the year 1874, it was resolved by the Association, after conference with the pastors, to hold a series of union services immediately after the week of prayer. These services were begun in much weakness. But the harvest was ripe, and it was God's time to reap. For months before, earnest hearts had been longing and praying for the descent of the Holy Ghost in mighty power. He came. The interest deepened. The churches were aroused from their lethargy. Tongues that had never before spoken for Jesus in public were untied. The love of so many that had waxed cold was revived; some, who had had but a name to live, passed from death to life, and rejoiced in a sense of pardoned sin. Sinners were convicted, strong men were bowed under a sense of guilt, and many found peace in believing. For ten weeks, amidst all the rigors of an unusually severe winter, the services were maintained, the largest churches in the place being crowded at times to overflowing. Besides the incalculable good done to God's

people by that memorable work of grace, sixty-six were led to confess their faith in Christ in this congregation, most of whom remain with us to this day.

Such has been the ingathering into the kingdom of grace. But the record speaks of another ingathering, an ingathering into the kingdom of glory. What a harvest the Angel of Death has reaped within the past fifty years, or to narrow the compass of our vision, even within the past thirteen years. Many of the lambs of the flock have been gathered into the fold above. Not a few of the baptized members of the church, whose names are not found on the communicants' roll, have passed to their account. Besides these, ninety of those who have sat with us in these heavenly places, as God's professed children, have entered, it is fondly hoped, into the joy of their Lord. Let us remember them today, but not as they were in the house of their pilgrimage, compassed with infirmities and burdened with sin. Let us rather think of them as celebrating a jubilee infinitely more glorious than that we celebrate today, a jubilee in which emancipation and restitution have reached their highest expression, and in which unalloyed gladness fills the soul. Did time permit, and it were possible to avoid apparently invidious distinctions, we might pause just here and call the roll of our sainted dead. What scenes memory and imagination would paint at such a roll-call! How varied, yet how lifelike! As one by one these ransomed ones passed before us, in solemn procession, what memories they would awaken, what tender associations they would recall! How many, especially of the fathers and mothers in Israel, would answer to such a summons! Verily, death has been busy with the aged during the period of the present pastorate. We miss the snowy locks and venerable forms of those men and women of God. Their presence no longer cheers us in the house of our pilgrimage, but their memory is blessed. In the hope of a glorious resurrection, we have laid them to rest in the city of the dead.

> "They are not tasting death, but taking rest,
> On the same holy couch where Jesus lay,
> Soon to awake, all glorified and blest,
> When day has broke and shadows fled away."

Such, in brief, is the record of God's ingatherings and ours. But the history of a church's life comprises more than the record of its ingatherings. It includes the story of its culture, and the aggregate of its outside work. What glorious triumphs of the Cross have the past fifty years witnessed! Within that period Christian missions have advanced from the condition of a feeble infancy to the vigor of a ripening maturity. Nations once sealed against the introduction of the Gospel have been opened for the reception of the truth, and the Church has entered grandly on the work of conquest. Standing as we do today in the very focus of fifty years of this church's life, it is pertinent to ask, what response have we given to the pressing calls for self-denying effort and enlarged beneficence? Of this, as of much else, another record must speak as to the earlier history of the church—a record which tells that this church was born a mission church, and baptized in its earliest infancy with a missionary spirit. The history of practical beneficence for the past thirteen years is the history of repeated experiments and failures as to methods. First the *subscription method* was tried, but failed; because it trenched upon that reserve which is claimed as a right in Christian beneficence. The *periodical box collection* for specific objects followed, but was speedily abandoned; because that, under it, the contributions were manifestly falling off. Next the *envelope plan* was tried, and with a measure of success at first, but finally it shared the fate of the preceding methods; because the people practically ignored it, many declining to lift the envelopes from the pew, and others refusing to use them in depositing their contributions. Perplexed by repeated failures, and admonished by diminishing collections, that something must be done, the Session, after careful examination, resolved to recommend the present plan of *weekly collections* for the whole benevolent work of the church, the schedule of disbursements among the various objects to be arranged annually and announced to the congregation. This method was introduced January 1, 1873. Under it the contributions steadily increased, until the severe financial pressure rendered it impossible for many to continue their former gifts to the Lord's treasury. Happily the tide is again turning; the contributions for the

past few months indicating an encouraging increase. After a continuous trial of more than five years, the plan may be safely pronounced a success, the people giving more largely and more easily than under any former plan. The beneficence of the church, as reported to the General Assembly, from April 1, 1865, to March 31, 1878, including the missionary contributions of the Sabbath School and the receipts of the Ladies' Missionary Societies, may be tabulated as follows, to wit:

Foreign Missions	$12,568
Home Missions (including Sustentation)	14,114
Education (including special work)	5,969
Publication	1,336
Church Erection	3,939
Ministerial Relief	2,254
Freedmen (ten years)	2,818
Miscellaneous	3,761
General Assembly's Contingent Fund	515
Total	$47,274

Within the same period there have been received from all sources, and expended for congregational purposes, $81,699. To this handsome aggregate, however, an important addition must now be made. It is among the special causes of thanksgiving on this day of gladness, that we have hallowed our jubilee year by a successful effort to life a debt of almost $10,000, which had been pressing heavily upon the church. The history of that effort is too fresh in your memory to require extended notice here. Suffice it to say that, under the plan adopted, about one-half the amount has actually been paid into the treasury and applied upon the debt, and that there is every reason to believe that what still remains will be paid with equal promptness as the obligations mature. When it is remembered that this work was undertaken at a time of great financial stringency, and accomplished at the expense of no little sacrifice on the part of many, there is cause for double joy. In the method of its accomplishment we have also placed posterity under obligation to us, because we have bequeathed to our successors this precious legacy, that the property has been placed in such a position, under the law, that no other

mortgage can ever rest upon it in the future. Would that all churches were equally protected against that financial blunder, which is the bane of many an organization today.

THE WORKERS

From the work we pass now to the workers. And first of all let us turn to the office-bearers in God's house.

THE PASTORS

In these days of Presbyterian itinerancy, when protracted pastorates are the exception rather than the rule, it may be recorded with gratitude today that this church has had but two pastors, the Rev. William B. McIlvaine, now retired from the active ministry, and the present incumbent. For the history of the first pastorate, and the earlier history of the second, you are again referred to the historical sketch already submitted. It is to me a source of unspeakable joy, and a cause for profoundest gratitude, that after a continuous service of more than thirteen years, a service not without its vicissitudes and trials, as well as its encouragements and joys, unbroken harmony exists between us today as pastor and people. To the praise of God's glorious grace let it be recorded.

THE ELDERS

Scarcely greater changes, proportionately, have occurred in the eldership. But seventeen persons in all have exercised the functions of this sacred office, during the first half century of the church's history. Of these, two died during their incumbency, Thomas McCleary and Henry W. Lang; seven withdrew, to cast in their lot with other congregations of God's people, where four of them, Messrs. Reiter, Aiken, Berry and Totten, were subsequently honored with calls to the same responsible position, and eight are still enrolled among us, and constitute our eldership today, precisely as reported in 1873. From this record, it appears that the Session has enjoyed wonderful immunity from the ravages of death. Of the two who fell at the post of duty, Mr. McCleary was called first, having died in July, 1855. It is the testimony of his brethren who survive that he was a man of earnest piety, and an efficient helper in the various departments of church work. Mr. Lang passed from our midst March 31st, 1872, having been forty-one

years a member of the church, and thirty-five years a ruling elder. During the later years of his life he was but little known, having been laid aside, in a great measure, from active duty by the insidious disease that finally laid him low in death. He was a man of unblemished character and deep piety, esteemed by all who knew him. After long and faithful service in the kingdom of his Lord, he was gathered home, "like as a shock of corn cometh in in his season."

Still another member of the Session, who welcomed me to this field of labor, sleeps in Jesus—one whose cordial greeting and efficient co-operation, till called to another sphere of labor, are among the cherished memories of my pastorate—Thomas Aiken, a man "full of the Holy Ghost." Shady Side was the chief mourner, when that beloved servant of God entered into his rest, but East Liberty claimed the second place in testifying to his worth, and now gratefully embalms his memory on the pages of her history.

The two senior members of our Session, John Barr and William N. Burchfield, honored and esteemed, still abide with us, the only living links which bind the church of 1828 to the church of 1878.

THE DEACONS

From those charged with the spiritual interests of the church, we turn now to those entrusted with the oversight of the Lord's poor, and the care of the funds collected for benevolent work. Of the six persons who constituted the first Board of Deacons in this church, chosen in 1870, but three remain. Messrs. Patterson and McKee have withdrawn to unite with other churches, and William L. Denison rests from his labors, having died May 13, 1874. To say that Mr. Denison was a man of sterling worth, is to pay a tribute to his memory which all must acknowledge to be just. Naturally retiring in his disposition, he nevertheless impressed his generation for good, and has left a record behind him which is not only a precious heritage to his family, but also to the church of which he was an honored member and a faithful officer.

In view of these vacancies in the Board, the Session resolved to recommend to the congregation the election of three addi-

tional members to make good the original number. In accordance with this recommendation, at a congregational meeting, held December 30, 1874, John Lusk, John Allen and Isaiah K. Becker were chosen to the office of deacon, and on Sabbath morning, January 31, 1875, were duly ordained and installed.

THE TRUSTEES

The Board of Trustees next claims our attention. Did time permit, it would be a grateful task to mention the names of those who have been successively charged with the management of the business affairs of the church. Such a list would be a roll of honor. The position is one whose importance it would be difficult to overestimate, because the efficiency of any church depends in no small degree upon the successful management of its finances. The early history of the Board has already been traced, and the annual changes in its constituent elements must be omitted. Some changes, however, claim a passing notice—those that have been wrought by the hand of death. More than any other arm of the church's service, this Board has fallen under the power of the destroying angel. During the present pastorate, three of its members have passed beyond recall. The first that fell was Robert Orr, who died August 2, 1873. The call was sudden and unexpected, but it found him ready. For "him to live was Christ, and to die was gain." His was a piety that found its highest expression, not in words but in deeds. Thoroughly conscientious, of the strictest integrity, unimpeachable in his honesty, generous and systematic in his beneficence, he was honored in his life and deeply lamented in his death.

Scarcely had three months passed till death again touched the Board, and David W. Lewis, the "beloved physician," entered into his rest. It was on November 9, 1873. The shock which startled this community when it was announced that that man of God had passed to his reward, will not soon be forgotten. The whole community mourned; and when the moment for the funeral service arrived, this sacred edifice was filled to overflowing with representatives from every class of the population. It is enough today that we pause and drop a tear upon his grave. No word of eulogy is needed. He lives

in the memory of those who knew him best, as the skilled physician, the devoted Christian, the upright citizen, the true friend. It is not given to many to be so universally esteemed in life, and so sincerely lamented in death.

To complete the necrology of the Board, still another name must be added to the death roll, the name of George W. Hailman, who fell asleep May 14, 1878. The memory of that deep sorrow is still fresh. The blow fell suddenly at last, although the later months of Mr. Hailman's life were one incessant conflict with disease, which neither medical skill nor change of climate could arrest. But his end was peace. It is easy to see now that, for a few years before his death, he was gradually ripening for glory. Always conscientious and consistent as a professing Christian, he rose under the impulse of our great revival to a higher plane of Christian living. In a very marked degree he became from that time forward an earnest, consecrated child of God. When Mr. William G. Johnston, admonished by impaired health, retired from the superintendency of the Sabbath School, Mr. Hailman was unanimously chosen his successor. Naturally retiring in his disposition, and with a deep conviction of his own unfitness for the office, it was with difficulty he could be persuaded to enter upon the discharge of his duties. When, however, his reluctance was finally overcome, he threw himself into the work with all the energy which conviction of duty and enthusiasm for the work could inspire. Cut off, after a few months of service, in the very midst of his usefulness, he had nevertheless planted himself firmly in the affections both of teachers and scholars, and it is safe to say that in that large procession which conveyed his precious dust to its resting place in the tomb, few more sincere mourners were to be found than those who had learned to love him in the Sabbath School. Eminently useful in the business walks of life, and honored by the church he loved, he rests from his labors.

The Board, as at present constituted, consists of George Bingham, President; John C. Alrich, Secretary; James R. Mellon, John H. McKelvy, James Batchelor and Henry W. Fulton, M. D. To this list of officers must be added the name of Francis B. McConnell, Treasurer, to whom the church is

greatly indebted for a large amount of gratuitous and perplexing labor; and last, but not least, either in the importance of his office or in the fidelity and efficiency with which for the past twelve years he has discharged its duties, the name of John Grounds, Sexton.

THE SABBATH SCHOOL

Confessedly one of the most efficient and encouraging departments of our church work is the Sabbath School. Unhappily much of its earlier history has passed beyond recovery. The available records are so defective that it would be no easy task to compile a continuous and reliable history of the school, in its force of teachers, its methods, or its work. The subject is worthy of painstaking investigation, and a separate occasion. Anything like an extended notice must be reserved for some such occasion. Let it suffice, today, to state that, in its organization, the Sabbath School antedated the church by several years; that, during its entire history, it has enrolled among its officers and teachers some of the ablest consecrated talent in the church, and that its aggregate of results, although not expressed in facts and figures, is believed to be a record of which the church need not be ashamed. During the present pastorate, the office of Superintendent has been successively filled by George A. Berry, Robert C. Totten, William G. Johnston, George W. Hailman and Alex. C. Montgomery, the present incumbent, who, at his own request, retires from the office today, to be succeeded by T. D. Davis, M. D., just elected to fill the vacancy. Of the work under these several administrations it would be pleasant to speak, but time and the magnitude of the subject admonish me that I must forbear. The school at present comprises, in all its departments, besides the officers, thirty-three teachers (annually elected by the Session) and three hundred and ninety-one scholars. It is furnished with an excellent library, and in most of its appointments is believed to be measurably abreast of the age in all substantial improvements. The additions to the communicants' roll, from the rank and file of the school, tell of thorough biblical instruction, and of earnest, believing prayer. Among the admirable features of the school which furnish cause for

present gratitude, and give promise of future usefulness, may be mentioned, in addition, the training given in systematic beneficence—a training all the more thorough because of the excellent system of supervision introduced by Mr. Johnston—and the instruction given in the Shorter Catechism, a matter more certainly and easily accomplished under the plan recently introduced.

MISSIONARY SOCIETIES

Still another class of workers remains to be noticed, the Ladies' Missionary Societies. First in the order of organization comes the "Home Missionary Society," which renders substantial aid to the work of Home Missions, by annually sending boxes, well filled with clothing and household goods, to the families of missionaries, whose slender salaries need supplementing. No better commentary on the commendable character of this work is needed, than the responses received from those struggling servants of God, in the Home field, who are thus remembered. A few of the noble band of workers, who, amid great discouragements, toiled on during the earlier years of the present pastorate, have been called to a higher service. Many in the last day will rise up and call them blessed. Others, however, in the providence of God, have risen to take the work which dropped from their hands when the summons came, and the society, largely increased in numbers, is more flourishing today than ever.

The deep, far-reaching interest in Foreign Missions, which sprang up among the Christian women of the Presbyterian Church a few years ago, found a ready response in this congregation. Under the influence of that grand movement, an "Auxiliary Foreign Missionary Society" was formed in this church, which still lives in all the freshness and vigor which characterized its organization. It stands responsible to the Woman's Department of Foreign Missions, for one-half the salary of a missionary, a pledge thus far faithfully redeemed. In addition to its own specific work, this society also oversees the juvenile band of workers, known as the "Buds of Promise," whose busy hands and earnest hearts, under the direction of maturer wisdom, do nobly both for Home and Foreign work.

THE WORSHIP

A few words concerning the worship of the church will close the present sketch. Presbyterianism, however uncompromising in all that is essential to the integrity of revealed truth, is nevertheless sufficiently flexible in non-essentials. Our form of worship is not such an iron-clad system, as that innovation must be branded as heresy. Each session is at liberty to adjust the details of the service of God's house, in accordance with the general principles of the "Directory for Worship." In the main, however, the forms of worship in all Presbyterian churches are substantially the same. Leaning, as this church has always done, towards a wise conservatism, rather than to a policy of mere experiment, it is not to be expected that many changes are to be chronicled in its mode of worship. In its essential features, as for instance, in the ratio of the devotional to the didactic elements in worship, it is the same in the church of 1878 that it was in the church of 1828. The most notable changes, perhaps, have taken place in the

SERVICE OF SONG

A church without music would be a church but half equipped for the worship of God. In this church, as in all churches, it has a history. It is a history, however, unwritten, and therefore difficult of access. With gratitude let it be recorded, that so far as I have been able to trace it, it is not a history of dissension and dispute, of petty jealousies and angry conflicts. For the most part the music has been in the hands of those who reverenced God's house and loved God's ordinances. Whatever may be said of its merit, artistically considered, it may be safely said that God's praise, and not man's, has been sung. For many years the primitive, though by no means antiquated, method of a precentor, was the mode of conducting the service of song. The precentor's duties were discharged mainly by our venerable ruling elder William N. Burchfield, relieved now and then by Thomas McCleary, or some other person qualified for the post. Here, as almost everywhere, the precentor in course of time gave place to a choir, first under the leadership of Mr. Burchfield, and subsequently under that of Moses Phillips, whose voice is now hushed in death.

What may be denominated the third stage in the history of church music—the introduction of a melodeon—was reached in March, 1856. In course of time the melodeon was supplanted by a larger and finer instrument, which, in 1873, gave place to the present organ. About the time the melodeon was introduced, or soon after, John R. Negley was chosen leader of the choir, retaining the position for a number of years. His splendid tenor voice, so rich, so sweet, so full, will not soon be forgotten. During all these years many excellent and willing voices from among the wives and daughters of the congrgeation, as also from among the husbands and sons, have been numbered with the choir. The service they have rendered, and are rendering today, oftentimes at the expense of great self-denial, deserves to be placed upon permanent record. It is a responsible position, and imposes a heavy tax both on time and strength.

Within the past few years the session has exercised its constitutional right with reference to the music of God's house, so far as to elect both the organist and the members of the choir. It is believed to be a practice not only in harmony with the constitutional law of the Presbyterian Church, but eminently satisfactory to those called to the work, and conservative of the best interests of the congregation.

Here we must pause. The web which has been woven is necessarily imperfect and incomplete, but the shuttle must be dropped, and the thread of the narrative broken. Upon the past we dare not further linger. In the language of inspiration, "it is done." More than this, it is either well done or ill done; but well done, or ill done, it cannot be undone. The Pillar of Cloud is lifting, and the voice of the Master beckons us onward. Carrying with us as a sacred heritage, the lessons of the past fifty years, let us obey the summons. Grander opportunities invite, and weightier obligations press today, than fell to the lot of our fathers half a century ago; therefore grander successes, or grander failures await us. May every year, by Divine grace, be to us a jubilee year, a year of manumission and restitution; a "year of the right hand of the Most High." Let it be our highest ambition to glorify, not the church, but the Head of the Church, to cast all our crowns

at the feet of Jesus, to "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord." One by one we shall fall by the way, and be gathered to our fathers, but the Church we love shall live on. May she ever abide under the shadow of the Almighty, loyal to her King, loyal to His truth, loyal to His kingdom. In the future, more than in the past, may it be written of her, "This and that man was born in her, and the Highest himself shall establish her." To this end, let the fervent prayer ascend from every heart today, "Awake, O north wind; and come, thou south; blow upon this garden, that the spices thereof may flow out." Amen.

SKETCH OF THE CELEBRATION

The semi-centenary of the organization of this church fell on Saturday, September 28, 1878. The public exercises connected with the celebration of the event, commenced on the Friday evening preceding. From six to eight o'clock, an elegant supper was served by the ladies, in the lecture room of the church. The proceeds of the entertainment, including receipts from a large and choice selection of fruits and other refreshments, were devoted to liquidating that portion of the church debt which had been assumed by the ladies of the congregation.

After supper, an adjournment was had to the audience room, where the exercises were introduced by singing part of Doddridge's beautiful and impressive hymn, beginning,

"O God of Bethel, by whose hand."

Prayer was then offered by Rev. C. V. McKaig, after which the pastor stated the object of the meeting, and, in behalf of the congregation, extended a cordial welcome to invited guests, and all others who had honored the occasion with their presence. Deep regret was expressed that the Rev. Wm. B. McIlvaine, the first pastor of the church, owing to distance and feeble health, was unable to accept the cordial invitation of the session to be present at the celebration. It was noticed, however, as a matter for congratulation, that two of the former elders of the church, Messrs. George A. Berry and Robert C. Totten, had been able to respond to similar invitations.

One of the pleasant features of the evening was the presence of representatives from two contiguous churches, in one

sense daughters of this church, because organized within her territory, and in part by her members, Shady Side and Westminster. On invitation, the pastor of the former, the Rev. W. T. Beatty, D. D., returned the greeting of the mother to the daughter. In a brief but appropriate address, he fully reciprocated the expressions of kindness and Christian fellowship with which he had been introduced, congratulated the church upon her record in the past, and wished her the highest prosperity in the future.

Westminster responded through one of her ruling elders, Mr. L. P. Greaves, who with great candor dwelt for a moment on the struggles of our younger born, but spoke in the strongest terms, and with unwavering confidence, of the ripeness of the field and the hopefulness of the church's future.

He was followed by Mr. George Finley, of the same church, who had been a member of the Sabbath school out of which East Liberty church grew, and who occupied a few minutes in relating reminiscences of early days.

Next came an appropriate selection, beautifully and impressively rendered by the choir, which led up to the crowning feature of the evening's entertainment, viz.: the recognition and remembrance of the only two surviving members of the original organization, Messrs. John Barr and William N. Burchfield. Not only have these venerable fathers been members of the church for fifty years, but for forty-one years have served in the capacity of ruling elders.

The pastor, after congratulating them on the distinguishing goodness of God, which had spared them to join in the festivities of this celebration, and speaking briefly of their eminent service, and of the honor and esteem in which they were held, presented each of them, in the name of the congregation, with an easy chair. The chairs had been placed on the platform in front of the pulpit, where each of them, in turn, took his seat as the chairs were presented. Overcome with the memories of the past, and such tokens of recognition in the present, it was with difficulty that even Mr. Burchfield, the younger of the two by ten years, could control his feelings sufficiently to respond. Laboring under the power of deep emotion, he nevertheless uttered, very touchingly and appropriately, a few words

of thanks, concluding by invoking God's richest blessing upon the church, in the language of the hymn with which the exercises had been opened.

The closing address was by the Rev. John G. Brown, D. D., who had been invited to respond in behalf of the aged brethren thus remembered and honored. In a few neat and well chosen words, Dr. Brown discharged the duty assigned to him, claiming identity with the congregation in its earlier history, sketching a graphic picture of the church as it once was, and closing with a touching invocation and benediction on those whom the people had delighted to honor.

After the singing of the doxology, and the pronouncing of the benediction by the Rev. A. C. McClelland, the congregation again withdrew to the lecture room, where another hour was spent in pleasant social intercourse.

The public exercises connected with the celebration of the semi-centenary were brought to a close on Sabbath afternoon, September 29, by the celebration of the anniversary of the Sabbath School. The congregation assembled was very large, and the deepest interest was manifested in the various parts of the delightful service.

CHURCH OFFICERS

PASTOR

Rev. John Gillespie

ELDERS

John Barr
Wm. N. Burchfield
Robert Dickey
James B. Lyon
Lemuel Spahr
Wm. G. Johnston
Francis B. McConnell
Thomas C. Lazear

DEACONS

George G. Negley
John Gilchrist
Joseph Torrens
John Lusk
John Allen
Isaiah K. Becker

TRUSTEES

George Bingham, Pres't
John C. Alrich, Sec'y
James R. Mellon
John H. McKelvy
H. W. Fulton, M. D.
James W. Batchelor

TREASURER

Francis B. McConnell

SEXTON

John Grounds

SABBATH SCHOOL

Supt.—Alex. C. Montgomery
Asst. Supt.—Jacob B. Negley
Treasurer—Benjamin B. Pears
Conductor of Music—Henry W. Fulton, M. D.
Librarian—J. Pennock Hart
Assistant Librarians— William J. Spahr Robert Bailey
J. Ben Lyon

HOME MISSIONARY SOCIETY

Pres.—Mrs. William G. Johnston
Sec'y and Treas.—Mrs. Thomas Mellon

AUXILIARY FOREIGN MISSIONARY SOCIETY

Pres.—Miss Laura E. Batchelor.
Vice-Pres.—Miss Ellen Lyon
Secretary and Treasurer—Miss A. Josephine Spahr

CHOIR

Leader—Alex C. Montgomery Organist—Miss S. Page Orr

MEMBERS

Miss Annie McClelland
Mrs. Helen S. Ford
Mrs. W. H. McConnell
Miss Kate Courtney
Miss Annie R. McConnell
Mr. Wm. A. Burchfield
Mr. F. G. Paulson
Mr. Wm. H. McConnell
Mr. Chas. H. Riggs
Mr. John L. Ferson

WILLIAM G. JOHNSTON
Elder; Sabbath School Superintendent.

HISTORICAL ADDRESS

Delivered Sabbath, September 30, 1888, on the Occasion of the Sixtieth Anniversary of the Organization and the Dedication of the Present Church

By William G. Johnston, *Elder.*

THE task assigned us by the session, of presenting, within the brief time that can be allotted on this occasion, a sketch of a history, as this, crowded with so many precious memories, seems so laden with impossibilities that at the threshold we can but shrink at the thought of its execution. Perspicuity, coupled with condensation, are the demands which render the task difficult.

As words, then, cannot be wasted when such are the conditions, we must be chary of their use in preliminaries, as we hasten to make a beginning.

The sole historian of this organization, in all the period of its existence, has been its late pastor, Rev. John Gillespie, D. D.; and so methodical and industrious a gleaner was he, that it is well nigh vain to add to the sheaves he garnered. Whilst imitating the example of Ruth, whose kinsman kindly bade his young men, "Let her glean even among the sheaves, and reproach her not," we bespeak the indulgence commanded by Boaz, while, too, we remind you that what the generous Bethlehemite added, as he spake in his barley field, is not ours to enjoy—"Let fall also some of the handfuls of purpose for her, and leave them that she may glean them, and rebuke her not."

BEGINNINGS

The germ of this church's organization can be traced prior to the year 1819, when Mr. Jacob Negley, Sr., erected, near the site of this edifice, a frame school house in which, at irregular intervals, ministers of various evangelical denominations conducted religious services; so that with some degree of fitness we may employ the words which she of Samaria addressed the wearied Saviour as He sat and rested by Sychar's well at noontide—"Our father Jacob gave us this well, and drank thereat, he and his children."

THE FIRST HOUSE OF WORSHIP—AN EARLY FRIEND

In the year 1819 the little school house gave way for a church building, erected upon a lot containing one and a half acres of ground, which Mrs. Barbara A. Negley conveyed to some of her neighbors in trust, for the "East Liberty Presbyterian Congregation." This deed bears date April 12th, 1819. In 1847, when the congregation was about to erect the second house of worship built upon this lot, Mrs. Negley added another, eastward of her former gift, and in the course of events this has proved an addition far beyond the conception of the wisest in that day, as it secured the admirable frontage possessed by reason of the opening of South Hiland avenue.

The bell which hangs in the steeple overhead, and which for twenty-one years past has summoned hither worshipers of God, was also the gift of this mother in Israel; and among its earliest peals were those which sounded her requiem, as the mourning cortege bore her remains to the silent city of the dead. And yonder beautiful window, in the western wall of the transept, representing the women bearing spices and ointments to the sepulchre to embalm the body of the dead Christ, fitly commemorates her who loved and honored and served the living Christ.

After receiving the donation of the lot, we learn from the scant records which remain, that a subscription of $1,561.62½ was at once raised to build "a school and meeting house, to be for the use of the Presbyterian congregation, called the East Liberty Presbyterian Congregation."

This house, built of brick, stood in part upon the present site. It was forty-four feet square, and had one corner towards the Greensburg 'pike, now Penn avenue, in consequence of the design to face it towards the east. Its hipped roof was supported by an ornamental pillar which ran up through the centre of the building, and terminated in a pinnacle above the roof. The building fund was exhausted before the structure was completed, and the finance committee of that day made free use of the generosity of Mr. Negley, to whom they became largely indebted. And the building committee, in lieu of pews, introduced benches without backs, and improvised a sort of pulpit in one corner of the room.

EAST LIBERTY VALLEY IN THE OLDEN TIME

There was doubtless some correspondence between the house of worship and the average homes of the worshipers. Even within our own brief experience, which goes back half a century, we retain pictures in our mind of some of these, and also of the East Liberty valley; obtained from such prominences as the hill immediately towards the west, Morningside and Point Breeze, and which the changes of modern times have not effaced. One of these, put into words for a different use, we give *verbatim*: "Passing great farm lands on the right and on the left, and log cabins almost hid from sight by huge hay stacks; then past a great hostelry—the Black Horse tavern—with swinging sign at the top of a high pole—the device, of course, a black charger, reined tightly and in full trot; while just opposite, was a great barn affording stabling for the tavern guests, its gable next the road perforated for the accommodation of a great flock of pigeons—many fan tails among them. Close to the barn was a large watering trough for the convenience of the wayfaring public; for there was a constant caravan of great canvas topped wagons, drawn by six-horse teams, usually having clusters of bells above their saddle bows, which tinkled merrily as they moved along. And in these wagons much of the commerce between the East and the West was conducted.

"Besides, there were stages innumerable for the transportation of living freight; for all this, be it remembered, was before the days of railroads in or around Pittsburgh. The road now bending a little eastwardly, presently another scene of tranquil beauty was spread at our feet; one which I doubt has its equal this side of heaven—the charming valley of East Liberty!

"There were no palatial residences, with velvety lawns and choice shrubbery; but there were numerous log cabins, with morning glories peeping through the vines that clambered over rude porches, and gourds, or mock oranges, hanging from those whose tendrils found secure lodgment in the chinks of the gables."

PICTURES IN NUMERALS

We shall presently speak of the church as it was in the year 1828. Before doing so, however, a few statistics in reference

to that particular date may afford a striking contrast with the present and enable us to form opinions respecting the surroundings of the church, and bring these more vividly to view, perhaps, than the picture we have attempted to draw: The population of Pittsburgh then was 15,000. The Twentieth Ward, in which the church is located, now contains 10,000 people!

Our city now, based upon the last census and calculating its increase in the ratio as in preceding decimal periods, has not less than 250,000 inhabitants. These figures, contrasted with the population of the thirteen original States in 1790, show that Pittsburgh now contains one-third as many people as there were then in the entire State of Virginia, the most populous at that period. It has more than one-half the number there were in either of the States of Pennsylvania, New York, Massachusetts, Maryland or North Carolina; about as many as there were in either South Carolina or Connecticut; a greater number than there were in New Hampshire or New Jersey, and more than were contained in the three remaining States combined, Rhode Island, Delaware and Georgia.

STATED WORSHIP OF PRESBYTERIAN FORM

Although, for religious purposes, and having the name Presbyterian attached, a house had been built as early as has been stated, it was not until February, 1828, that stated worship of Presbyterian form was held in the "meeting house"—for up to this period ministers of several denominations held occasional services, as they could be secured from time to time.

THE SABBATH SCHOOL

A few years prior to this a Sabbath school had been started. At its first session there were nine pupils; and the teachers were Luke Loomis, now remembered as the venerable elder of the Second Presbyterian Church; and Isaac Harris, whose various publications respecting the growth of the city are now treasured as mementoes of the past. "The Sabbath school, it is believed, has been continued without interruption till the present."

EAST LIBERTY A MISSION FIELD

It should greatly encourage all who are interested in Home

JOHN ROUP
First Superintendent of Sabbath School; Trustee 1823.

Mission work, that the Presbyterian Board of Domestic Missions, now the Board of Home Missions, so closely followed up the initial work of which we have spoken, as to be entitled at least to the name of foster parent of this church; for upon the 8th of February, 1828, it commissioned Rev. John Joyce to "publish the Gospel and administer the ordinances in the neighborhood of Pittsburgh, Pennsylvania, at discretion."

Exercising this discretionary power, Mr. Joyce selected East Liberty as his field of labor, for it bore the bad distinction of being a godless community, though in the midst of it there was a measure of leaven, as we have recorded, and some earnest workers ready and anxious to stay the hands of him who had been sent to proclaim the glad tidings of the Gospel; prominent among whom was the late Francis G. Bailey, who, through a long and useful life, in imitation of his divine Master, "went about doing good."

THE CHURCH ORGANIZED

Stated worship having been begun by Mr. Joyce, Mr. Bailey at once canvassed the community and obtained signatures to a petition for the organization of a church. East Liberty lay within the bounds of Redstone Presbytery, which met on April 1st, 1828, at Saltsburg, and to it on that day the petition was presented by Mr. Bailey and Mr. John Roup, who appeared as commissioners on behalf of the families interested. Serious and spirited opposition was made to this application on the part of the historic Beulah church, situated on the hill top beyond the suburb now, and perhaps then, known as Wilkinsburg. It was represented as an encroachment upon the territory of that organization; and the further argument was made that there were no Presbyterians in East Liberty to form a congregation. To the latter point the modest reply of Mr. Bailey was, "There are plenty of people there, and we expect to have them converted, and they will make the church."

Presbytery at length granted the request and took steps for the formation of a congregation.

THE FIRST MEMBERS

On Thursday, September 25th, 1828, in accordance with a notice given on the preceding Sabbath, a meeting was held

at the residence of Mr. Bailey, at which twenty-two persons presented certificates of dismission from other churches, desiring to have connection with this. Their names were: Robert Bailey, Sr., Hannah Bailey, Isabella Bailey, Francis G. Bailey, Mary Ann Bailey, Wm. M. Miller, Robert Barr, Mary Whitesides, Catharine Brown, James and Jane Backhouse, from the First Presbyterian Church of Pittsburgh; William Semple, Ann Semple, Wm. N. Burchfield, Wm. Joyce, Elizabeth Joyce and Ann Boner, from the Second Presbyterian Church of Pittsburgh; Andrew Mitchell and Susan Mitchell, from Bethany Presbyterian Church; Mary Burchfield, from the Presbyterian Church of McKeesport, and John Barr and Mary Barr, from the Associate Reformed Church of Pittsburgh.

THE FIRST ELDERS AND THEIR SUCCESSORS

The formal organization was effected on Sabbath, September 28th, at which time also Robert Bailey, James Backhouse and Francis G. Bailey were nominated for the office of ruling elder; these were subsequently elected, ordained and installed.

The ruling elders chosen subsequently, and down to the present time, are as follows—the dates named being those of installation: On March 24th, 1837, John Barr, Henry W. Lang, Wm. N. Burchfield, and Thomas McCleary. September —th, 1856, Geo. A. Berry, Dr. W. C. Reiter and Thos. Aiken. November 19th, 1865, Robert Dickey, James B. Lyon and Robert C. Totten. The two former are the senior members of the session as at present. September 25th, 1870, Lemuel Spahr and Wm. G. Johnston. November 6th, of the same year, Francis B. McConnell and Thomas C. Lazear; and upon October 12th, 1879, Dr. H. W. Fulton, Albert A. Gettys, Dr. T. D. Davis and W. C. Stewart; the six mentioned prior to the last named being also members of the session as now constituted.

Could we but pause a moment to pay a tribute to the memories of some of these, our brethren, who have exchanged crosses for crowns, gladly would we do so; but we are admonished by that inexorable word time—time.

GEORGE G. NEGLEY
The First Deacon 1870; Trustee 1839; Church Treasurer;
Sabbath School Teacher.

THE DEACONS

In the year 1870 the congregation for the first time elected a board of deacons. We give below the names of those then chosen, together with those whom the congregation subsequently elected; the dates are those of ordination and installation: On November 6th, 1870, George G. Negley, Wm. L. Denison, Thomas D. Patterson, Stewart McKee, John Gilchrist and Joseph Torrens; on January 31st, 1875, John Lusk, John Allen and Isaiah K. Becker; on October 12, 1879, Lewis A. Denison. Two of these, viz, Mr. George G. Negley and Mr. Wm. L. Denison, each eminently qualified for the position held in the church, having hearts warmed by the grace of God to feel for those deprived of the ordinary comforts of life, have entered into rest, and to the full enjoyment of the Paradise on high; where, too, unfading riches is the inheritance of those of whom it hath been written—"Blessed be ye poor, for yours is the kingdom of God."

Messrs. Patterson, McKee and Becker have united with other churches, and the five others now constitute the Board.

TRUSTEES

According to the deed of Mrs. Negley, dated April 12th, 1819, the board of trustees, which had been appointed previously, consisted of a president and six members, as follows, viz: Jacob Negley, President; John Fluck, Samuel Peebles, John Roup, Casper Negley, David Eakin and Wm. B. Foster.

On April 7th, 1828, being a few months prior to the organization of the church under control of Presbytery, twelve Trustees were chosen, viz: Francis G. Bailey, John Roup, James Backhouse, Robt. Bailey, Sr., Solomon Berlin, Casper Negley, Abraham Reimer, A. F. Grove, John Patterson, John McClintock, Nicholas Dahlem and Jacob Negley, Jr.

In the year following the number was reduced to six, at which it yet remains; this too being in accordance with a charter obtained in 1847, which, having been lost or mislaid, was replaced by another, granted by the courts in 1861.

The board at present is thus constituted:

James W. Batchelor, *President*,	James R. Mellon,
Oliver J. Parker, *Secretary*,	John F. Scott,
H. P. Krebs, *Treasurer*,	James I. Buchanan.

When the congregation chose its first board of trustees it resolved to elect these officers annually on *"Easter* Monday," a custom that prevails to the present, however shocking the necessary yearly announcement from the pulpit might sound to the ears of a Jenny Geddes.

Among the earliest duties of the trustees then elected was to provide for a debt placed in the hands of the sheriff. The amount was but a few hundred dollars, but the entire property was in jeopardy. Jacob Negley, Jr., and Francis G. Bailey stepped into the breach—each paying a small sum to the creditors to quiet them for a time, and until the congregation had gathered funds to wipe out the incumbrance.

This adjustment effected, the building was put in proper condition. Pews took the place of the benches, and a suitable pulpit was erected.

THE SPIRITUAL TEMPLE

The house made with hands being thus conditioned, the inner temple was speedily adorned by the presence and manifestations of the Holy Spirit. Numbers flocked to the house of God, as doves to the windows, and in six months the membership trebled by additions both upon confession and certificate; and it was thus that the labors of the missionary and his co-workers were blessed.

RETIREMENT OF MR. JOYCE—HIS SUCCESSOR

In the spring of 1829 Mr. Joyce was desirous of cultivating other portions of the field included in his commission; and possibly with a view to this, as well as to provide for the vacancy which his absence from East Liberty would occasion, he attended the meeting of General Assembly at Philadelphia, held in May of that year. But whatever may have occasioned his presence at that Assembly, we are fortunate to-day in being able to present facts never previously clearly understood. Whilst it is a matter of history which will doubtless interest all

present, it will be doubly valued by those whose privilege it was to sit under the ministry of the first pastor. We refer to a letter but recently received by Dr. Kumler from Rev. W. B. McIlvaine, which we are now permitted to present:

PEORIA, September 12, 1888.

REV. J. P. E. KUMLER, D. D.

Dear Brother:—Your kind invitation to attend the dedication of your new church was received with thanks for the cordial expression of your desire for my presence. I feel that age and distance impel me to decline. Home is the best place for me now.

I congratulate you and the congregation on the completion of your large and *costly* edifice, and hope to hear that it is given to the Lord *free from debt.*

Old memories crowd upon me as I think of the years that are past. How did I get there? Let me tell you: Dr. Herron and Mr. Joyce were at the General Assembly in 1829, and applied to the Domestic Mission Board for a missionary for the church of East Liberty, and while they were talking to Dr. Ely, Secretary of the Board, I opened the door of the office and walked in. Dr. Ely at once spoke up and said, "Here is your man," and introduced me to them. In a few minutes a commission was made out and handed to me. After the Assembly closed I went home to Lancaster county and made a hasty preparation and mounted my horse with my wardrobe and library in my saddle bags, and started on a journey of more than 250 miles to East Liberty, where I arrived on the 25th of June, 1829. The people received me very kindly, and then and there began my ministerial life work of forty years. After a few Sabbaths a call was made out for my services, and the commission was returned.

The salary was $500; when we entered the second house it was raised to $700, and when we entered the third house it was advanced to $1,200.

The congregation was scattered over a large field extending from Lawrenceville to Sandy Creek on the Allegheny and from the old city limits to Braddock's Field on the Monongahela River.

On this territory there was no other church of any denomination, or any regular religious services. The call was signed by 37 names, and the signatures indicated very clearly that they were working people. *Not one of these is left;* and the same is true of the members of the church when my labors began. They are all gone—to be met again only at the Judgment, when pastor and people will give account. The beginning was small, but the mustard seed has grown till we behold a tree with wide spreading branches, affording a church home for a multitude of people.

There are now eleven Presbyterian churches, and as many or more of other denominations on the field where I had the only one. "What hath God wrought!"

The benevolent offerings were always liberal in proportion to the ability, and collections for all objects ordered by the General Assembly were regularly taken up in the congregation.

The capacity of the second house was more than 300. There were 86 pews, and they would hold an average of five persons, counting the children, or 400 in all.

In closing, let me express my joy in your prosperity, and my prayers for the continued blessing of God on all your labors, and ask your prayers for the *old pastor.*

Yours in Christ,

W. B. McIlvaine.

THE FIRST PASTORATE

Mr. McIlvaine's missionary work began here on the last Sabbath of June, 1829, and in August of that year a call for his pastoral services was made, and at the meeting of Presbytery in October it was presented, and he was accordingly ordained and installed on the 20th of April, 1830, Rev. Francis Herron, D.D., and Rev. Matthew Brown, D.D., participating in the services of that occasion.

The young pastor was a native of Pennsylvania, a graduate of Princeton Theological Seminary and a licentiate of New Castle Presbytery. His faithful labors over the charge to which he was called extended to April 21st, 1870, when, at his request, the Presbytery of Ohio dissolved the pastoral relation, which included, as stated in the letter read, the round period of forty years. Abundant as are the materials to speak at length and in a manner worthy the subject, the circumstances as to time will not permit us, as we could desire, to dwell upon this long and useful pastorate, so blessed to the church, so blessed to the community, and whose full record is alone on high, where a glorious crown awaits the venerable servant of God.

SECOND HOUSE OF WORSHIP

The second house of worship, designed to provide enlarged accommodations for an increased congregation, was begun to be built in 1847, finished in the following spring and dedicated June 12th, 1848. Its dimensions were 50x70 feet; it was built of brick and quite plain. Its capacity has already been stated in the letter of Mr. McIlvaine.

THE REV. WM. B. McILVAINE, D.D.
First Pastor.

INCREASED POPULATION

The opening of the Pennsylvania Railroad for travel about November, 1853, was a signal to many residents of Pittsburgh to seek for homes along that new highway, and from that date the great influx into the East Liberty valley had a beginning. We pause a moment to pick up the fact that for a considerable time a single car per day on the Pennsylvania Railroad, running in each direction, was more than sufficient for the passenger travel between Pittsburgh and Brinton's, and this, at the first, as we were yesterday informed by one of the officials, was usually hitched to a freight train. Now forty-four eastbound local trains, averaging five cars each, stop at East Liberty station, and the same number also run to the city, and, as we all know, they are usually crowded. While we are quite in accord with Matthew Arnold, that "it is no proof that the highest pitch of civilization has been attained because trains run every fifteen minutes between Islington and Camberwell," yet it is proof that cannot be gainsaid, in view of the statistics given, that the church is losing her opportunity and falling far short of her duty and privilege, if she quietly views such a flow of population within her borders as these facts indicate, without taking adequate steps to open wide her doors and to expand her walls to receive it.

To resume: On account of the increased population centering about East Liberty, because of these railroad facilities, the congregation, which so recently as 1847 had erected a church, in 1860 was compelled to take steps for a yet larger edifice.

AN INTERFERENCE

In consequence, however, of the slaveholders' rebellion, which soon after began and had to be stamped out, the attention of this loyal people was turned in that direction, and they gave liberally of their sons and of their other treasures to that holy cause.

A THIRD HOUSE OF WORSHIP

Meanwhile the brick and mortar walls of our Zion arose but slowly, and it was not until January, 1864, that the house was

completed. Its cost was $22,700. At once it was occupied, and the dedication sermon was preached by Rev. M. W. Jacobus, D. D.

Of the seven persons who composed the Building Committee, one only, Mr. Robert Dickey, is yet with us; two are in other communions, Mr. Geo. A. Berry and Mr. Thomas Seabrook; while four, Dr. Gross, Thomas Aiken, Geo. W. Hailman and Daniel Negley, have been called to a city wherein is no temple, "for the Lord God Almighty and the Lamb are the temple of it."

EVIDENCES OF FORESIGHT—INBORN AND INHERITED

It is, perhaps, due to one of these to state that had his views prevailed, we possibly would not at this time have been called upon to erect this fourth edifice. He, as well as the pastor, Mr. McIlvaine, opposed the building of a two-story house, such as is allowable in a crowded city, where ground is scarce and of great value.

In this he but exhibited a foresight worthy the son of him whose name is prominently introduced in the early part of this narrative, and who, so far back as the first quarter of this century, had such unbounded faith that East Liberty would be included within the limits of Pittsburgh, that he opened up through his lands the magnificent avenue, one hundred feet in width, which fronts this lot, aiming to have it extended to the then city line; but the owners of broad acres lying between could only view such a project as wasteful extravagance. Yes, genuine foresight was a gift largely possessed and inherited by Daniel Negley.

CO-PASTOR CALLED—SECOND PASTORATE

On April 7th, 1865, the congregation called as co-pastor Mr. John Gillespie. We do not give the usual prefix, Reverend, for the young man, who was unanimously chosen by the people, was as yet a theological student and but a licentiate of the Presbytery of St. Clairsville, Ohio.

Mr. Gillespie was born near Edinburgh, Scotland; received an elementary education in Haddington; came to America at the age of fourteen; received private instruction from his pastor, Rev. T. A. Grove, through whose instrumentality he en-

tered the church; having thus prepared for college, with the view of entering the ministry, he pursued the usual course of study at Washington College, and was graduated from thence in 1862; transferred to the Western Theological Seminary, he at length passed directly to this church. His ordination and installation took place April 26th, 1865, on which occasion Rev. W. W. Eells presided, and Rev. David McKinney, D.D., Rev. George Marshall, D.D., and Rev. W. D. Howard, D.D., took part in the services.

As has been already stated, the co-pastorate ceased April 21st, 1870, and from thence forward until January 9th, 1882, the entire ministerial and pastoral labors devolved upon Mr. Gillespie, who faithfully and zealously performed them, until the date named, when he was called to the Westminster Presbyterian Church at Elizabeth, N. J., and from whence he was subsequently transferred to the Foreign Mission Board of our Church as one of its honored Secretaries.

Upon his retirement from this field, the congregation recorded its testimony respecting his character, and the work he had accomplished, and in such a way as extorted from him, after the recital, these words, which he addressed to the author of the testimonial: "I am proud of the way you put that, and that I could hold my head up."

Shortly before the close of his ministry here, the University of Wooster, doubtless intending well, conferred upon Mr. Gillespie the honorary degree Doctor of Divinity, but we doubt if it added to his stature one cubit.

After a vacation of eleven months, the pastorate was supplied by Rev. B. L. Agnew, D. D., until April 23rd, 1884, a period of sixteen months, when he returned to Philadelphia, from whence he had come hither.

THE PRESENT PASTORATE

Another vacation of six months ensued, when the present incumbent, Rev. J. P. E. Kumler, D. D., was called, and who was installed October 9th, 1884.

MEMBERSHIP

The membership, as has been stated, numbered at the beginning, viz., September, 1828..... 22
And there were added by March, 1829, three months before the coming of the first pastor..... 44
During the pastorate of Mr. McIlvaine..... 622
From the installation of Dr. Gillespie until that of his successor there were, without forcing figures for such a result, exactly..... 600
During the pastorate of Dr. Agnew..... 56
And in the four years of the present pastorate..... 388

Showing a total of.....1,732

About 45 per cent. of which were of those received upon profession of faith.

Deducting deaths and dismissals, the roll at this day shows a total of 750 members.

SABBATH SCHOOL

Sabbath School work, as has been already stated, preceded what is regarded the initial church work, and was begun, as nearly as can be ascertained, in the year 1825, with two teachers and nine pupils. The first superintendent* was Francis G. Bailey, who acted in this capacity from 1828 until 1841, a period of thirteen years, when, removing to the city, he at once engaged in similar work in the First Presbyterian Church.

Mr. Bailey was succeeded in this position by Wm. N. Burchfield for the next twenty-one years. What is stated in regard to the long terms of service on the part of the two persons just mentioned, is as nearly correct as can now be ascertained in the absence of records. Many years since certain records were lost, or, as is supposed by some, burned in a fire which destroyed the planing mill of Jos. Graham, whose son, Edward (now deceased), at the time was secretary of the school. But as to what period these covered is not known, though generally believed to be not one of many years. Those now possessed, and continuing to the present time, begin with October 1st, 1879; beside which we have also those from

[* After the formal organization of the church.]

October, 1862, to October, 1864. The superintendents succeeding Mr. Burchfield are given below, the regular term, or school year, beginning with the first Sabbath of October: George A. Berry, 1862 to 1864; Robert C. Totten, 1864 to 1869; Wm. G. Johnston, 1869 to 1877; Geo. W. Hailman, 1877 until his death, on May 14th, 1878, whereupon Alex. C. Montgomery served for the remainder of the term; Dr. T. D. Davis, 1878 to 1881; M. E. Cozad, 1881 to 1882. (In the latter year, the session being unable to fill the position, Mr. A. A. Gettys consented to serve temporarily, and did so until the next annual election.) James Dickson, 1883 to 1884; Dr. T. D. Davis, 1884 to May 18th, 1887; Chas. H. Riggs, from the latter date until the present.

For a time, at least, prior to November 4, 1872, the school had been permitted to govern itself, scholars as well as teachers uniting in the election of superintendents and other officers; but, at the date named, the then superintendent suggested to the session the propriety of its exercising this control, as well as the election of teachers, upon the nomination of the superintendent, or of any member of session. The suggestion being approved of, from that time forward the teachers have been thus chosen and to serve for the period of one year, each being notified of such election by the clerk of session. The teachers, however, two years later petitioned session to permit them to exercise their choice of a superintendent, and it was then thought better to give assent to this. But on September 20, 1879, this permission was withdrawn; since which time the entire government is in the control of session. For almost a score of years, to three matters deemed essential, attention has been given systematically and with thoroughness. First, to a plan of enrollment by which the attendance of every scholar as well as teacher throughout any year can be seen at a glance; as well, too, the whole period of connection with the school of any one individual. The result has been the unfolding of some marvelous experiences as to attendance, covering in some cases many years of uninterrupted punctuality. Second, to a method of systematic giving for benevolent work which, under almost any condition of circumstances, must result in the establishing of the habit of giving, and with gratifying

results as to amounts in the aggregate. And third, the systematic study of the Westminster Shorter Catechism, in a way not to be irksome, and to impart a knowledge of the doctrines of the Word that may result, with God's blessing, in the moulding of Christian graces and character.

THE HILAND BRANCH SABBATH SCHOOL

At a meeting of session, held December 5th, 1885, the question of opening up new fields of labor being under consideration, it was determined, if the way be found clear, after a personal survey of the locality suggested, to open a mission Sabbath School in the upper part of North Hiland avenue; and that to promote this object, it was concluded to enlist the Young People's Association, together with members of the congregation residing in that part of the city, in the matter; and that to these, co-operating with the pastor, should be entrusted the furtherance of the enterprise.

The result was that our young people, and the congregation in general, were immediately interested, and only because of their inability to find on sight a suitable house in which to make a beginning was there any delay. A month later and a lease was obtained of the residence of Mr. Samuel B. McElroy, on Hiland avenue, and on January 17th, 1886, the school began. The Session appointed Mr. John H. McKelvy superintendent, and upon his nomination, teachers to serve until October following were elected.

A lot was soon purchased at the corner of St. Clair and McCully streets, and a neat and suitable building was erected thereon, the total cost being $5,927, all of which was contributed by the congregation as needed.

The dedicatory services were held on Sabbath, December 5th, 1886, and it was subsequently discovered that this was the anniversary of the day upon which, one year previous, the matter was first broached in Session.

Mr. McKelvy resigned the superintendency on April 4th, 1887, and Mr. Albert L. Schultz, who still holds the position, was chosen in his stead.

THE WOMAN'S HOME MISSIONARY SOCIETY

was organized in the year 1872, and "renders substantial aid to the work of Home Missions, by annually sending boxes, well filled with clothing and many other necessaries, to the families of missionaries whose slender salaries need supplementing."

We regret that we have been unsuccessful in efforts made to procure the names of those who were its first officers, or those now in official positions.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY

was also formed in the year 1872, to be an auxiliary to the "Woman's Department" of that work carried on in connection with the Presbyterian Board of Foreign Missions. Its object is to secure greater interest on the part of its members in the spread of the Gospel in foreign fields, and also by systematic contributions to aid the same. Its first officers were: Mrs. Springer Harbaugh, President; Miss Rebecca Stotler, Treasurer.

The present officers are: Mrs. Kumler, President; Mrs. Jacob B. Negley, First Vice President; Mrs. Harry P. Pears, Second Vice President; Mrs. B. McConnell, Third Vice President; Mrs. James Dickson, Treasurer; Miss Jane M. Rea, Secretary.

THE YOUNG LADIES' BRANCH OF THE FOREIGN MISIONARY SOCIETY

was organized January 6th, 1887. Its object is to secure among our younger women results such as are aimed at by the society last mentioned, which is composed principally of more elderly women. Its meetings are held monthly, at which papers concerning foreign mission work, prepared for the purpose, are read and discussed.

Its officers, from the time of its organization until the present, are: Mrs. Robert W. Patterson, President; Mrs. Laura Fulton, Vice President; Miss Margaret S. Lyon, Secretary; Miss Belle Wallace, Treasurer.

THE YOUNG PEOPLE'S ASSOCIATION

was organized November 19th, 1884. Its object is principally, to develop among the younger people of the congregation an interest in Christian work, and labors therein.

Its first officers were: James I. Buchanan, President; C. H. West, Secretary. Young Ladies' Branch—Miss Margaret S. Lyon, President; Miss Sara N. Johnston, Secretary.

Its present officers are: Albert L. Schultz, President; Robert T. Fullwood, Secretary. Young Ladies' Branch—Miss Jane M. Rea, President; Miss Mary Sterrett, Secretary.

BENEVOLENT WORK

Since January 1st, 1873, the plan has been followed of making weekly offerings on each Sabbath morning, for carrying forward the whole benevolent work of the church, instead of periodical contributions being made, as had been done previously. The result has been exceedingly satisfactory, so much so that we could only wish such a plan were more generally adopted in our churches. While not up to the full measure of our duty,—indeed far otherwise—the statistics of Presbytery show that our church takes fore rank in the benevolent work carried on.

USHERS

The first board of ushers was appointed by session December 7th, 1870, and consisted of the following persons: Geo. Singer, Jr., Jackson C. Porter, Geo. W. Hailman and R. H. Negley. There has been a long line of worthy successors, and those at present fulfilling the necessary and important duties of "Door Keepers of the House of our God" comprise a considerable number of our young men, who have also, in connection with the Deacons, the charge of taking up our weekly contributions.

SEXTON

For twenty-two years past Mr. John Grounds, who yet continues in this capacity, has served the congregation with a fidelity that cannot be too highly commended.

INSUFFICIENCY OF THE THIRD HOUSE

The necessity for increased accommodations for the congregation was again felt, and almost continuously throughout the entire period of the ministry of Dr. Gillespie.

COLONIZING

Temporary relief was at times found in the organizing of new churches and sending out colonies for this purpose; for it was here that four of such enterprises were warmed into being, viz: The Shady Side (in 1867), the Westminster (in 1869), the Park Avenue (in 1881) and the Point Breeze (in 1887) Presbyterian Churches.

Two of these, viz., Shady Side and Point Breeze, were the results of individual efforts on the part of members of the church desiring church accommodations in the vicinity of their homes. Each received but limited financial assistance from the mother church; the former, partly for the reason that at the period of its formation efforts were being made to wipe out a debt that severely burdened the congregation; and in part because the need of assistance was scarcely felt; while the latter was begun at a time when two projects required all the funds that could be obtained to carry them forward, viz., the erection of the present church edifice and the establishing of the Hiland Branch School.

The two other organizations, however, were the direct results of congregational and of sessional action, in endeavors to establish churches where the necessity for them existed and to afford relief to our own overtasked capacity.

In the case of the Westminster Church, a committee of the congregation secured the site, purchased the lot and took steps for the erection of a temporary building.

In the case of the Park Avenue Church, the session of this church, by consent of Presbytery, undertook the work of organization, first in securing a lot on lease with the privilege of purchasing in a given time; and second in contracting for the erection of the building in which the new congregation was to worship. In both cases the organization of Sabbath schools was begun and controlled by this church; it furnished superintendents and teachers for both, until the new churches were established. To both, members of this congregation gave liberally of means for the erection of buildings, and watched with tender regard the early steps of these their children.

Of the three first named churches, two continue to flourish, and are worthy rivals of the parent church in works for the

extension of the Master's kingdom. One, the Westminster Church with fair beginnings, at length sank beneath a cloud and ceased to be.

DEMAND FOR ENLARGEMENT

But, notwithstanding the numbers which thus went out to form other bodies within the bounds of the territory we called our own, the railroad continued to empty new families into the lap of our valley, and in such an increased ratio, that for a long period it was evident that these were not properly cared for. This was the burden of talk at annual meetings as well as at special ones called to consider so important a matter, but it was not until within the present brief pastorate that something besides talk was resorted to.

THE NEW STRUCTURE

The renewed determination of session, supplemented by the energetic words and acts of the pastor, at length culminated in subscriptions of money, by which the present graceful structure has arisen. Its entire cost, including the improvement of the grounds, has been, as close as can be estimated, the round sum of $100,000; exclusive, however, of furniture and upholstery, results of the labors of ladies, amounting to an addition of about $4,000.

SUPERINTENDENT OF CHURCH ERECTION

Before beginning the erection of the present church edifice, the congregation placed the matter of deciding upon plans in the hands of a joint committee, consisting of the trustees, a building committee and a finance committee; with instructions, that after contracts had been entered into by the trustees, the conduct of their execution should be in the custody of the building committee; and that the finance committee, upon the receipt of warrants drawn and approved by the former committee, should countersign the same and issue vouchers for payments. The committees appointed have thus far performed the labors assigned them, and their work will shortly terminate. Their names are here given: Building Committee—Wm. N. Frew, Chairman; Thos. S. Bigelow, Secretary; James B. Lyon, Geo. Singer, Jr., J. H. McKelvy. Finance Committee: Wm. G. Johnston, Chairman; John C. Alrich, Secretary; Jacob B. Negley, Chas. B. McLean,* E. M. Bigelow.*

*Chosen in place of Hon. Thos. Mellon and B. H. Peabody.

The finance committee chose as treasurer of the building fund Mr. Andrew W. Mellon, and as a place of temporary deposit the City Deposit Bank.

REFLECTIONS

As you look about you, my hearers, first upon the outer gray walls, and the beautiful cloisters, reminding you of mediæval architecture and of a time when men in holy orders planned and builded what are accounted high expressions of religious thought and feeling; or when your eyes rest upon these inner walls, where mellowed colors blend in quiet harmony; and upon the massive arches overhead, where is that combination, which to the psalmist suggested the thought,

"Strength and beauty are in His sanctuary,"

let me remind you, that all these are evidences, not alone of an expenditure of money, but on the part of those having the immediate control of the erection, much of valuable time and constant, prolonged thought.

THE SPIRITUAL TEMPLE

Wherefore, in conclusion, has this structure arisen? If but to meet the requirements of cultivated tastes, or to adorn one of the many avenues fast becoming studded with luxurious suburban homes, then might these very stones in agony cry out, "For what purpose this waste?" But, day by day, silently, grandly, a temple is rising, far excelling any conception of Hiram or of Solomon; and upon which at length the Master builder, bringing forth the capstone thereof, shall place it, amid shoutings, crying, Grace, grace unto it! These that we erect are but as so many stones lifted into place, and forming the walls great and high, of that celestial, spiritual temple, whose chief adornment is the glory of God; "Whose light is like unto stones most precious, even like jasper stone, clear as crystal." "It hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."

"For the Lamb is all the glory of Immanuel's land."

DEDICATION HYMN

By William G. Johnston

Tune—Mear.

"The Lord our God be with us as He was with our Fathers."
Solomon's prayer at the dedication of the temple.

Lord God of hosts! the heavens above,
Nor earth can Thee contain;
Yet Thou, O Lord, with wondrous love,
To dwell with man dost deign.

E'en on this consecrated ground
Our fathers walked with Thee;
May we within their steps be found,—
Their faith ours ever be.

Of all Thy promises, no word
Of Thine did ever fail;—
As thou their cry didst hear, O Lord,
So may our prayers prevail.

Thine eyes be toward this house of prayer;
By day, by night draw near;
O'ershadowed by Thy watchful care,
Our hearts shall know no fear.

That joy and peace may here abound,—
Our fervent cry we raise;
Salvation through these courts resound,
These gates be filled with praise!

May hallelujahs to Thy name
In loftiest strains ascend;
While songs which shall Thy love proclaim,
With those of angels blend!

MORNING SERVICE

Commemorative of the Sixtieth Anniversary.

PRELUDE—Andante . . . . . *Beethoven*

DOXOLOGY.

INVOCATION.

HYMN—Tune, Rosehill.

"The groves were God's first temples."—Bryant.

The perfect world, by Adam trod,
Was the first temple—built by God;
His fiat laid the corner stone,
And heaved its pillars, one by one.

He hung its starry roof on high—
The broad, illimitable sky;
He spread its pavement, green and bright,
And curtained it with morning light.

The mountains in their places stood,
The sea—the sky—and "all was good;"
And when its first pure praises rang,
The "morning stars together sang."

Lord, 'tis not ours to make the sea,
And earth, and sky, a house for Thee;
But in Thy sight our offering stands—
An humbler temple, "made with hands."

—*N. P. Willis.*

READING OF SCRIPTURE . Rev. H. T. McClelland, D. D.

QUARTETTE—"The Lord is in His holy temple" . . Lob

PRAYER . . . . . Dr. McClelland

QUARTETTE—"O come, let us sing unto the Lord" . Wilson

OFFERTORY—Sweet and Low . . . . . Barnby

SERMON (Text 2d Cor. v. 18) . Rev. James D. Moffat, D.D.

SUBJECT: "The Ministry of Reconciliation." POSITION MAINTAINED: That the most important event of past history was that by which God effected reconciliation, and the most important work carried on today is the work of making known to the world what God has done to reconcile sinners to Himself. For this work men are ordained, and churches are erected. Attention, therefore was fixed upon the central fact of Christianity. The need of reconciliation, and the way God had prepared for pardon and perfection of sinners, was then explained and illustrated. In conclusion, the position was taken that a church building is not to be considered as primarily a place of worship. Worship has its place, but the primary object is to make known what God has done for man's salvation, and to work to remove the distrust of God, which naturally arises in the minds of conscious sinners. The ministry of reconciliation is the primary work of the church in all its forms of labor and self-sacrifice.

DEDICATION

The Elders standing in front of the pulpit; the Deacons on their right, the Trustees on their left, and the Congregation standing in their pews; the Pastor, Rev. J. P. E. Kumler, D. D., proposed the questions as contained in the Presbyterian Manual, respecting the dedication of a house of worship; and to which all gave assent by elevating their right hands. This service was followed by:

DEDICATORY PRAYER . . . . . Led by the Pastor

The Congregation then united in singing

THE DEDICATION HYMN . . Written for the occasion

BENEDICTION. SILENT PRAYER.

POSTLUDE—Priests March (Eli) . . . . Costa

QUARTETTE COMPOSED OF

MRS. ANNA LUCAS-TENER, Soprano. DR. W. T. ENGLISH, Tenor.
MRS. JENNIE WOOSTER-NISBET, Alto. MR. W. F. BEARL, Bass.

SIMEON BISSELL, Organist

AFTERNOON SERVICE

ORGAN PRELUDE

QUARTETTE, "Lo, my Shepherd is Divine,".....*Concone*

READING OF SCRIPTURE—Rev. J. M. Richmond.

HYMN 569—"Oh, where are kings and empires now."

Announced by Rev. G. W. Chalfant.

PRAYER—Rev. Richard Lea, D. D.

HYMN 435—"Our God, our help in ages past."

Announced by Rev. Wm. P. Shrom, D. D.

HISTORICAL SKETCH—Wm. G. Johnston, Esq.

ADDRESS—Rev. E. P. Cowan, D. D.

ADDRESS—Rev. Geo. T. Purves, D. D.

REMINISCENCES—Rev. J. G. Brown, D. D.

PRAYER—Rev. W. J. Holland, Ph. D.

SOLO—"Flee as a Bird."

BENEDICTION.

Rev. Samuel H. Moore.

POSTLUDE—"Festival March" . . . . *Mendelssohn*

MISS BELLE TOMER, Soprano. MRS. JENNIE WOOSTER-NISBET, Alto.
MR. JAS. W. GERMAN, Tenor. MR. W. F. BEARL, Bass.
MR. SIMEON BISSELL, *Organist.*

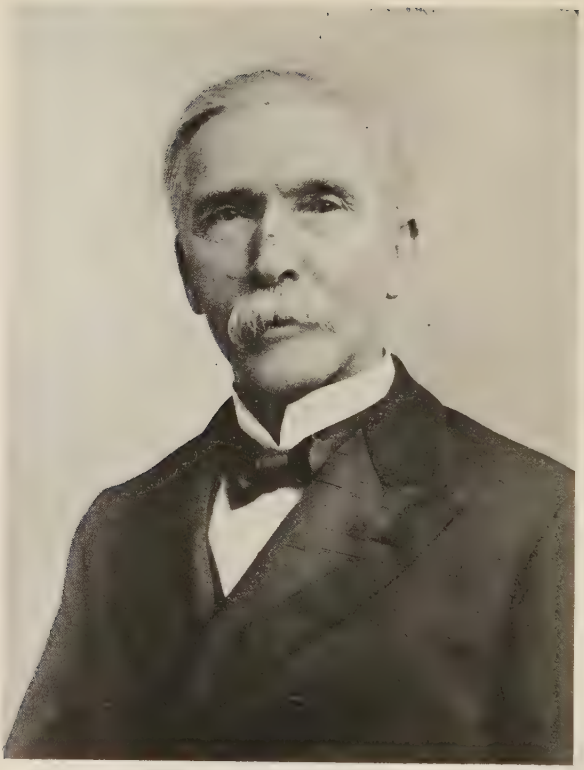
EVENING SERVICE

IN REGULAR FORM.

SERMON—Rev. James D. Moffat, D. D.

TEXT: Acts, XXIV, 25-27.

SUBJECT, "CONSCIENCE"—Paul and Felix Contrasted.



THE REV. J. P. E. KUMLER, D.D., LL.D.
Fourth Pastor.

HISTORICAL SERMON

Delivered October 9th, 1894, on the Occasion of the Tenth Anniversary of His Pastorate

By the Rev. J. P. E. Kumler, D.D., LL.D.

"Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."—Psalm 48:12, 13.

THIS is a call to consider the history of the church and to publish it to the generations following. "Mark ye well her bulwarks," the decrees, the covenant, the oath, the wisdom, love and power of God that are round about her for buttress and rampart. Born at the gates of a blasted paradise, she has come down the ages through the patriarchs, and priests, and psalmists, and prophets, and apostles, and reformers, changing only as the morning changes into the full noonday, she is the only thing on earth that flourishes with the vigor of immortal youth. Why? Because she is allied with God, who is ever pouring His own perennial life into her. Church history is a narrative of human activity inspired and directed by the Divine Spirit. The church is a divine institution, springing unlike other institutions from political necessity, or moral instinct, or civil enactment, but directly and supernaturally from God. The truth that constitutes her intellectual basis is given by supernatural inspiration. The experience issuing from this truth is likewise of the supernatural operation of God. And when men had been brought into saving relation with God they were not even then left to themselves to come together into an organized body, the church, or not as they might choose, but under divine direction those who were reconciled to Him were required publicly to confess His name and to acknowledge Him as their Lord and His wish as their law, and to this end, under the Christian dispensation, He inaugurated two rites, *Baptism* and the *Lord's Supper,* which for all time should separate His people from the world and bind them together in a compact and visible body, who were commanded to go into all the world

and make disciples of all nations. And yet, though the church is a divine institution, through the malignant action of sin it is often repressed and perverted, but where sin abounds grace does much more abound, and the church continues despite all human antagonisms. Though depressed it has never been destroyed. In telling her history to the generations following there is no place for human boasting, since all the evil comes from us, and all the true spiritual life and progress from God; not unto us but unto God be all the praise of her blessed achievements.

By request of the session of this church your attention is called to a brief sketch of its history during its present pastorate of ten years now past, and that the generations following may have a continuous history of the East Liberty Presbyterian Church from its organization, I am requested also to take up the thread where the pastor, the Rev. John Gillespie, D. D., dropped it in his published historical sermon, delivered September 28, 1878, on the occasion of the fiftieth anniversary of this church. Dr. Gillespie continued to be the vigilant and faithful pastor of this flock of his first love for over three years longer. The session at that time consisted of John Barr, William N. Burchfield, Robert Dickey, James B. Lyon, Lemuel Spahr, William G. Johnston, Francis B. McConnell and Thomas C. Lazear. The congregation, spreading over a large territory, necessitated a greater oversight than they could give, and they were reinforced by the addition of four new elders: William C. Stewart, Albert A. Gettys, Thomas D. Davis, M. D., and Henry W. Fulton, M. D. In 1880 the Park Avenue Mission was started in Armory Hall on Frankstown avenue, this church assuming the expense and control of the mission. The work so prospered that the way soon opened for the organization of the now flourishing Park Avenue Presbyterian Church. May 29th, 1880, William N. Burchfield fell asleep in Jesus, after having served this church with great acceptance as Precentor, Trustee, Sabbath School Teacher and Superintendent, and for forty years as ruling elder.

With the opening of the year 1882 the church was greatly surprised by Dr. Gillespie tendering his resignation that he might accept a call to the Westminster Presbyterian Church

of Elizabeth, N. J., where he intimated the pastoral work would be less exacting, and where he hoped his waning strength would be recruited. The matter was duly laid before the congregation, which reluctantly acceded to his request, adopting at the same time resolutions testifying to the ability and fidelity with which he had served the church as co-pastor for five years, and pastor solus for twelve years, and also to their great sorrow at the separation.

After the resignation was effected a committee was duly appointed to make provision for the temporary supply of the pulpit, who in the discharge of their duty secured the valuable services of Prof. Samuel H. Kellogg, D. D., of the Western Theological Seminary, who not only supplied the pulpit with his accustomed ability, but likewise conducted the prayer meetings, and funerals, and visited the sick. By this arrangement they aimed to avoid having their pulpit supplied by candidates.

There now came a new experience to the church. For the first time in its history it was without a pastor. A committee was appointed by the congregation to select and recommend some one for the vacant pastorate. In October, 1882, the committee reported to the congregation recommending the Rev. Benjamin L. Agnew, D. D., of Philadelphia, as eminently fitted to fill the vacancy. He was unanimously elected and accepted the call, and on December 17th, 1882, he was duly installed as pastor of this church, and entered upon his work under the most favorable auspices. February 20th, 1883, death sundered the one remaining link that bound the church to the little band of disciples who on September 28th, 1828, organized it, by the demise of John Barr, who had served the church as ruling elder for forty-six years. September 22d, 1883, Lemuel Spahr joined the church triumphant, having been a communcant for forty years, and ruling elder for thirteen years in this church, leaving behind him the fragrant memory of a devoted Christian life.

George G. Negley was called away March 26, 1884, aged 75 years. He united with the church in 1830, was elected a deacon in 1870, and served faithfully in this office to the end of his life. The Board of Deacons has not been increased by an election nor diminished by any deaths since that time.

April 6th, 1884, Dr. Agnew requested the congregation to unite with him in seeking a dissolution of the pastoral relation existing between them, and on April 10th the assembled congregation, in view of the reasons which he gave, viz.: his suffering health occasioned by the smoky atmosphere of the city, and a call to the Bethlehem Church of Philadelphia, where the climate was more suited to his health, conceded to his earnest request, and adopted resolutions expressing their feelings of kindness and attachment to him, and their prayer that God's blessing might rest upon him in the future. For the second time the flock was shepherdless. And again Dr. Kellogg's esteemed services were called into requisition as before—meanwhile the session was delegated by the congregation to select and recommend a suitable person for the vacancy. By letters of inquiry and other methods of getting the knowledge desired, they were led to recommend the pastor of the Third Presbyterian Church of Cincinnati as one qualified for the field. The congregation being called to act did not do so with entire unanimity—the call thus extended was not entertained by the recipient. Afterwards, September 3, 1884, a second call was extended by a unanimous vote of the congregation, accompanied with an explanation that the failure of entire unanimity in the first call was owing to a lack of the fuller and more definite knowledge which they then claimed to have, and also with the special assurance that a most hearty and universal welcome awaited the pastor-elect. Though not without misgivings this call was accepted to a pastorate whose ten years I am now briefly to review.

I began my ministry here the third Sabbath of September, 1884, and soon found myself so enlisted in the work, so gratified with the bearing and friendly support of the session, and the cordial welcome given me by all, so pleased with the field, which, as I became better acquainted with it, appeared more and more promising, that my misgivings gave way, and the pain of separation from the beloved and united flock I had left behind began to give place to the pleasure of the new pastorate, into which I was duly installed by the Presbytery of Pittsburgh, October 9th, 1884. I found 533 names on the church roll. My first effort was to visit them in their homes, which,

THE REV. BENJAMIN L. AGNEW, D.D., LL.D.
Third Pastor.

owing to the scattered condition of the congregation, the few houses that were numbered, and uncertainty as to the names of many of the streets at that time, and the vain effort to find not a few who had removed from our bounds, made the task a difficult and tedious one, but one that was amply rewarded by the hearty welcome universally accorded me. My next object was to cast about and see how best we might enlist and utilize the church in Christian work. We understood quite well that the first and foremost aim of a minister was to preach the Gospel. Preparation for the pulpit is the most important part of his work; all else must be secondary to this, for this is the chief instrumentality by which the church is to answer its end. But that the principles enforced in the pulpit may be made effective, they must be translated into active life. The minister must aim to bring all the resources of the church into active operation. He must seek to excite the diligence, direct the activities, and mutliply the agencies of the church. To this end the pulpit administrations were aimed. We divided the church into as many sections as we had elders, assigning one to each. The willing workers among the women, and a number of the young people also, were called into requisition as pastoral aids.

SABBATH SCHOOLS.

But it was found here, as elsewhere, that as a means of bringing out the latent and diversified talent of a congregation there is nothing equal to a Sabbath school. The utmost care has always been taken by the session of this church in the election of superintendents and officers, and in the appointment of teachers. No better evidence of their wisdom in administering this charge can be asked than has always been found in the conduct and efficiency of our Sabbath school. If there have been ingatherings into the church and into the school itself; if there has been real study of the Scriptures, training in systematic giving, and catechetical instruction, it is largely due to this agency. The school received a great impetus on coming into the improved accommodations which this new edifice afforded, concerning the erection of which I will speak presently. We have now Samuel E. Gill, superintendent. The

Infant Department on the second floor is in charge of Mrs. Kumler, the Intermediate Department, the Chinese class and James I. Buchanan's class, with its two hundred adult members, on the first floor, and the Senior Department in the basement in charge of W. P. Potter. There has also recently been organized a home department which has its superintendent, classes and visitors studying the same lesson with the school, and which it is hoped will soon include about all the members of the congregation, who find it impracticable to attend the school in person.

PRAYER MEETINGS

The midweek prayer meeting is always a prime factor in a true spiritual church. While prayer meeting attendance is not synonymous with vital piety, yet neither is a thermometer synonymous with heat, but it is a good indication of heat just as prayer meeting attendance is an indication of the spiritual temperature in a church. The endeavor has been to make this service instructive, devotional, informal and social. Those who have attended with regularity attest that its lessons, exhortations, songs and prayers, with its social benefits, have been most helpful, though it is not all that we could wish or that we hope it yet will be. In this connection I must not omit mention of a faithful band who have continued to hold cottage prayer meetings in different parts of the community, and have thus brought the Gospel to the homes and hearts of many not otherwise accessible. There is also an Italian mission begun and conducted by the Misses Buchanan, assisted by our young people, which has ripened into a church.

YOUNG PEOPLE

The church that expects a future must seek to develop the Christian character and activity of its young people. We shall hear of the Young People's Association of the East Liberty Presbyterian Church this evening at their tenth anniversary. I need not dwell on this important agency of the church, beyond saying that it includes in its aim all that is deemed of special value in the Christian Endeavor societies of the present day. It is reported as the largest young people's society in connection with any church in this region. Besides their weekly

devotional services and cottage prayer meetings, they have frequent business and social meetings and entertainments. They look after young people coming into the congregation and into the church. They regularly conduct religious services at the hospital and Home for Aged Women; are sustaining scholars in missionary schools, and have undertaken to support a foreign missionary.

WOMEN'S MEETINGS

The agency that has probably done more than any other to bring God's blessing upon this church is the women's meeting. They have in charge all the general church socials. They hold devotional meetings every Friday afternoon at 3 o'clock. The second and the fourth Fridays of every month are of a general character. The first Friday is devoted to home missions; the third to foreign missions, and the fifth, when it occurs, to temperance. Succeeding the last week of prayer they continued their meetings for eight weeks, every day of the week, except Saturday and Sabbath. And for these forty meetings not once was the same lady needed to lead the meeting the second time. They have not only been students of all kinds of missionary literature; they have put their faith in practice and cultivated the grace of giving. They gave (with the thirteen foreign missionary bands organized and taught by them) last year, notwithstanding the great stringency of the times, fourteen hundred and ninety dollars and sixty cents in cash to our Board of Foreign Missions. They also gave last year to the Board of Home Missions (with the seven home mission bands organized by them) in cash $1,114.17, and boxes to the freedmen and to scantily supported Home Missionaries, valued at eight hundred and twenty-three dollars, a total amounting to about two thousand dollars to home missions. They have also packed annually most liberal boxes for our city hospitals.

THE NEW CHURCH

With all these activities which the pulpit has sought to stimulate and in every way encourage, it became evident that if the work was to go on, and this mother of churches in this East End was to maintain its position and not be preceded by other churches who should prove themselves more worthy of

the field, she must arise and build a more commodious church edifice. Members were being added to the church both by letter and by examination at every communion at the rate of about one hundred annually. With all the pews taken, with over twenty-five families knocking at our doors for admission, with the tide of population beginning to set in, that it was easy to see would soon fill this valley, and who would of necessity erect church edifices far superior to the one we had, it was clear that if we did not wish to be sent back disgraced to the rear we must do something besides talk. The time for talking was past. The time for action had come. A crisis had been reached in the history of the East Liberty Presbyterian Church, and the question was whether we had the pluck to stand up and meet it. It was embarrassing for a pastor so new in the field to talk about tearing down a church of the usual size with the usual accommodations for church services, and which was hallowed by the experiences enjoyed in it, and for the erection of which many had made such sacrifices; but a stern sense of duty demanded it. For some time the issue was doubtful. A committee was appointed to see if the old church could not be sufficiently enlarged and improved in its appointments, but this was pronounced impractical. Appeals were then made from the pulpit, seconded by the earnest words and acts of those favoring the enterprise. Efforts were made to see how much money could be secured by subscriptions; the amount was discouraging. After further appeals made as frequent and pungent as the patience of the congregation would tolerate, the subscription was further increased, but still not enough to warrant the undertaking. Just then the Young People's Association, who had been canvassing for a mission school, reported that they had gathered a goodly number and were in need of a chapel. This was taken up with vigor. A lot was purchased and a neat chapel was erected on it at a cost of about six thousand dollars, which the congregation cheerfully met and assumed all the expense of sustaining the mission, which has since ripened into the promising Highland Presbyterian Church, adding another to the numerous offsprings of this mother church. Following this the necessity of establishing a church in the region of Point Breeze, where many of our valued members

resided, made it the proper thing for many of them to withdraw from us to unite with that needed enterprise. In this connection we may say that this church has contributed largely to the membership of many other Presbyterian churches that have grown up to the number of fifteen or sixteen, that now occupy the field originally included in the parish of this church. But all this afforded no relief to our overtaxed capacity. They came in faster than they went out, and the necessity was upon us more urgent than ever to build. Renewed efforts were made to enlarge the subscription and with greater success. The young people and others took hold in dead earnest. No large subscriptions were made, except it be one of five thousand dollars by a lady who had but recently joined us, but all subscribed; some as we thought beyond their ability. I do not believe that another church in the land, though not costing more than half as much, but has received some larger subscription than any we received. But this was fortunate in the end, for the multitude of givers marks it as the *people's church.* It was better that all should have a part than that a few should do all. Enough money being in sight at last justified proceeding with the work. Among the numerous committees appointed we mention but two: Building Committee—William N. Frew, Chairman; Thomas S. Bigelow, Secretary; James B. Lyon, Geo. Singer, Jr., and John H. McKelvy. Finance Committee—Wm. G. Johnston, Chairman; John C. Alrich, Secretary; Jacob B. Negley, Charles B. McLean, E. M. Bigelow, with Andrew W. Mellon, treasurer. And on May 8, 1887, we tenderly bade adieu to the sanctuary that had served its purposes so well, during its time, and that was associated with so many precious memories. And on the Sabbath following we sat in the same pews, they having been transferred during the week, and set in order in the rink on Frankstown avenue, where we continued to worship and prosper till the first Sabbath of September, 1888, when we occupied with glad hearts this graceful structure for the first time. And on September 30th, the sixtieth anniversary of the organization of the church, the elders standing in front of the pulpit, the deacons to their right, the trustees to their left, and the congregation standing in their pews, all with uplifted hands responded to questions

appropriate to the occasion, when the pastor led in prayer dedicating the house to the worship of God. The house, including the organ, heating, lighting with all its furnishings and surroundings has cost about $115,000. All of which has been paid, except about $2,000, which I am told is provided for. I should also say that previous to this pastorate a commodious and delightful parsonage was purchased, which has added greatly to the comfort of the pastor and his family. Once in possession of this sanctuary so marked by its strength, and beauty, and magnitude, all were quickened in the endeavor to fully occupy our enlarged possibilities in the Master's service. All the organizations of the church took on new life. The Sabbath morning collections increased, people soon saw the necessity of coming to the help of the pastor by the election of four new elders, viz.: Samuel E. Gill, James Boyle, William A. Edeburn and Charles H. Riggs, who with the former elders have endeavored constantly to uphold the hands of the pastor and to promote the peace, purity and prosperity of the church.

The only death that has occurred in the session during the past decade was that of Robert Dickey, who passed from us June 1st, 1893, aged 83 years, having served this church with great acceptance as ruling elder for 28 years. His distinguished appearance, his affable disposition, his firm conviction of religious duty, and his faithful attendance upon all the church services, and the active part he took in them, justly endeared him to all. The present board of deacons are: John Gilchrist, Joseph Torrens, John Lusk and Lewis A. Denison. The present board of trustees are: Henry H. Negley, President; T. L. Owens, Secretary; H. B. Krebs, Treasurer; Charles B. McLean, Dickson C. Shaw, and W. P. Potter. These brethren have brought to their onerous and difficult office the energy, the business methods, and conscientious fidelity, deserving of the highest commendation.

There is probably no position in the church more difficult to fill to the satisfaction of all than that of sexton, but our beloved Mr. John Grounds has not only mastered the situation but has

captured all hearts in the way he has done it. He, with his venerable father so long the sexton of this church, are entitled to our profound regard.

August 31, 1885, we suffered the sense of a great loss in the death of Samuel Dickey, the valued secretary of the board of trustees, who was not only appreciated for his Christian character, but also for the devotion of his fine business talent to the temporal interests of the congregation. One of the most striking events in the necrology of the church was the death of the Rev. William B. McIlvaine, who died at Peoria, Ill., May 7, 1892, in his 86th year. He had been pastor of this church for 40 years, an able and devoted servant of God, whose occasional visits to his former field of labor were always especially welcome. The oldest member of the church, Miss Catharine R. Negley, was received by him on confession of her faith 64 years ago. Father McIlvaine was preceded only a few years by the death of his wife, who was the originator of women's organized work in the church.

SERVICE OF SONG

The session, while endeavoring to conserve the spiritual character of this important part of devotional worship, have endeavored to consult the reasonable demands of the congregation, and have a joint committee of the session and trustees on this service. Though there have been many changes, we are glad to testify to the excellent deportment and faithful manner in which they all have striven to aid the congregation in the praise of God.

We have also a Men's League, an organization that meets monthly, whose object is the discussion of denominational and missionary interests, and to enlist the interest, and call out the activity, of the male members of the congregation, and to take up whatever may present itself for the good of the church. We have not sought to multiply organizations beyond what the spiritual life of the congregation would set in motion, for no life springs from mere organization.

The question of an assistant to the pastor, having been under consideration by the session and board of trustees and deemed by them of urgent importance, the pastor was directed

by them February 5th, 1894, to select and recommend some one to the session, and in due time the name of Rev. John B. Brandt, of St. Louis, was reported as one eminently fitted for the work. The pastor was then requested to secure, if possible, his acceptance of the position. This having been done, the Rev. John B. Brandt came and entered upon his work among us April 1st, 1894. So highly were the congregation pleased with his bearing and qualifications that the selection was endorsed by a unanimous vote of the congregation at its anunal meeting April 11th, 1894. For this considerate act of the congregation, and for the congenial and cordial co-operation of our beloved fellow-laborer, we are profoundly grateful. In this rapid sketch we have omitted every name possible, consistent with its historical character. If we began to enumerate the names of all those who have filled prominent positions as superintendents and on committees, etc., we would not know when to stop. While noting the death of official members we have not named the rest of the roll of the departed, much less uttered a tribute to their memories, which it is in our hearts to do. *Ninety-two* have fallen asleep during the past ten years, and one hundred and thirty-nine since 1879 who were on the roll of communicants, besides many dear lambs of the flock have been taken up in the arms of Jesus, but through Him we are still united to those who have gone before.

> One family we dwell in Him;
> One Church above, beneath;
> Though now divided by the stream—
> The narrow stream of death.

In all this ministry we have been helpers of each other. If the pulpit has been instrumental in quickening and impelling the congregation, the congregation has also quickened and impelled the preacher. Under God's blessing the activities and numbers of the church have steadily increased. Just how much we have grown in grace eludes human inspection. The harmony that has existed between pastor and people, when we consider the number of independent minds, and diversified tastes in this large congregation, and my own manifest imperfections, is simply phenomenal. This, with the unity of spirit and bonds of peace that has so abounded among the mem-

THE KUMLER MEMORIAL CHAPEL
Dedicated December 31, 1902.

bership, is cause for most devout thanksgiving. Yet we would not be lifted up with spiritual pride; we are all too full of conscious faults for that. We are far from having attained that for which we are apprehended, and have abundant reason to be tender-hearted, forgiving one another even as God for Christ's sake has forgiven us.

GROWTH

A church ought to continually advance in every good work. In some figures that I now shall give I must be understood as speaking, not of individuals, but simply of the East Liberty Presbyterian Church as an organized body.

The average amount given *per year* for all purposes during the six years previous to 1884, and over which this sketch extends, was $14,021. The average amount *per year* since 1884 has been $35,156, a gain of about 150 per cent. The total amount given during the first year of the present pastorate was $20,275. The total amount given last year, despite the hard times, was $40,811, a gain of over 100 per cent. The grand total given during the ten years past is $351,562. The total amount given to our church boards of benevolence during the past ten years is $101,458. Of course this does not include all that was given by individuals to religious and charitable objects, which we know in many cases exceeds the amounts contributed through the church. We have tried to connect our giving with our worship, and to make it an integral part of our worship, contributing every Sabbath to all the boards of the church, to hospitals and other Christian charities, distributing the amount according to a printed schedule.

There were on the church roll September 28, 1878, 523. Received from that date to September, 1884, when this pastorate began, 289; dismissed, 188; died, 47; suspended, 44, leaving the enrollment ten years ago, when we came, 533. Received since: On certificate, 538; on examination, 480. Total received during the pastorate, 1,018. Dismissed, 342; died, 92; on suspended list, 37—making the present enrollment 1,080, a gain of over 100 per cent. The total number received into this church since the historical sermon delivered September 28, 1878, is 1,307. Baptized during the past ten years: Infants, 222; adults, 50.

The Sabbath school in 1884 had an enrollment of 375; the present enrollment is 780, an increase of over 100 per cent. The increase in every way is remarkably uniform. These ingatherings have not been the result of extraordinary agencies; we have been visited by no evangelist, and have had scarcely any protracted services. God in His mercy has been pleased to bless the ordinary stated means of grace. We have had additions by examination at every communion. There has been no resort to novel or sensational methods; we have relied on the plain, simple Gospel—there is nothing like it. I have been exceedingly fortunate in always having been supported by a united and loving people, who under God have drawn out my whole heart in the service of Him whose I am and whom I serve.

These ten years of service have been, as you all know, a service of gladness for which I am under everlasting obligations to your kindness and forbearance, which doubtless has been heavily taxed by my many conscious imperfections.

I have preached to you 963 sermons, besides over 400 weekly prayer meeting addresses, and have conducted over 300 funeral services. During each year I have made over 700 pastoral calls and visits. Whoever discharges aright the duties of such a pastorate as this must write every year what, if printed, would fill two octavo volumes as large as any man who devotes himself to authorship would think of composing in the same time; he must also speak as much every year as a lawyer in good practice speaks at the bar, and besides he must spend as much time in making and receiving professional visits as are spent by an ordinary physician.

I am sorry for the minister who does not love his work, but he who loves it as he should needs no man's pity; his is the grandest privilege given to mortals to enjoy. While this glance at the past ten years humbles me with the recollection of many shortcomings, may we not hope that God will blot out whatever has been neglected or done amiss with His most generous pardon, and continue to us while we continue a little longer together, the overwhelming wealth of His love and favor?

THE EAST LIBERTY PRESBYTERIAN CHURCH, 1919
Fourth Church dedicated September 30, 1888.

CENTENNIAL SERMON

By the Rev. Frank Woolford Sneed, D. D.

"Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."—Psalms 26: 8.

THE occasion which brings us together today is of itself an inspiration—a century of history lies between us and the event we celebrate. One hundred years ago a little group of sturdy pioneers met on this spot where we worship and took the initial step which, after a century, has resulted in this great church and all for which it stands.

My text is the message of a king to his people. It seems to fit the spirit of this occasion, and at the same time give an insight into the character of its author and the people over whom he ruled. Kings usually take delight in their armies, their possessions, and the splendor of their courts, or some other worldly thing. But here is a king and a people whose delight is in worship of their God.

What we love determines our influence, both in degree and kind. The Greeks loved beauty, and this love crowned the Acropolis at Athens with the Temple of Minerva, and Acrocorinthus with the Temple of Venus. But these have long since become a mass of ruins.

The Caesars loved power, and their legions shook the earth with their ponderous tread, conquered nation after nation until their empire covered the known world. But this world empire also has passed away.

David loved God's house, and he and his people have given the world the true religion, which holds sway in the hearts of intelligent people in every nation and kindred and clime.

When we think of the Pittsburgh of today as the great industrial center of the nation, if not of the world, we are apt to explain it in the terms of matter. Religion is a spiritual thing, and for that reason, to the man who thinks in material terms, it seems an unreal thing. But I can assure you that the

victory which has made this city what it is, has not been won by material weapons only. In this battle has been fighting the army of the Lord and of Gideon.

To appreciate this it is necessary occasionally to recall scenes like that of a hundred years ago, when Jacob Negley and Mrs. Barbara Anna Negley, his wife, in the village-meeting took the initial step in donating this property which assured the safe launching of a new spiritual enterprise.

Those of you who attended the pageant last night have this scene vividly before your minds. Now, we do not claim that the act on the part of Jacob and Barbara Negley in deeding this property was the actual beginning of religion in East Liberty. But it crystallized the religion which already existed in the hearts and homes of the villagers—gave definiteness of purpose, and secured concerted action in the attainment of its ultimate end. There are some interesting facts bearing upon this point which have not been specially emphasized heretofore.

Prior to 1819 Christian families resident in this East Liberty valley, of different faith, conducted a Sabbath school during the summer months at least, and occasionally had public worship in their homes.

The Negley family, which was large and influential, was originally Swiss Protestant. The name Alexander Negley, the father of Jacob Negley, appears among the forty-two names that are recorded as assisting the Rev. John W. Weber in founding the first German United Evangelical Protestant congregation, which still worships at the corner of Smithfield street and Sixth avenue. The name of John Conrad Winebiddle is also one of these forty-two. We find evidence of the Rev. John Weber frequently conducting worship in the Negley home prior to 1819, to which the neighbors were invited. This naturally begat the spirit of good fellowship.

On the other hand the Bailey, the Barr, the Burchfield, and the Joyce families were Presbyterians; and there are indications that they also at times had a minister of their faith conduct worship, to which also the neighbors were invited; and so the spirit of good fellowship grew.

BEARING DATE OF AUGUST 27, 1818

We find among some old papers the following: "Then paid the Rev. James Graham eighteen dollars and sixteen and one-fourth cents." And there is another such receipt of the date January 25, 1919. Now, the Rev. James Graham was the pastor of Beulah Presbyterian Church, and both these antedate April, 1819.

When the time came to discuss the matter of a church, the Presbyterians being evidently in the majority, the Negley family showed the magnanimous spirit and said, "We can serve the Lord as Presbyterians," and a Presbyterian church was decided upon.

DATE OF ORGANIZATION

The deed to the property bears the date of April 12, 1819, and a building was also then erected; but the church was not organized until September 28th, 1828. This delay of nine years, I believe, has never been fully explained, and perhaps never will be. However, some light can be thrown on it by putting ourselves in the atmosphere and under the conditions of the times. This is a very necessary thing always for the historian to do. You cannot rightly interpret events apart from their environment. You cannot rightly estimate a life apart from the age in which it is lived. We live and think and travel in an age of electricity. They lived, and thought, and traveled in an age of the mud road and the ox-cart. We think and act in the atmosphere of a great, hustling, industrial centre, teeming with life and energy. They thought and worked in the atmosphere of the pioneer days.

These hills now echoing the whistle of the railroad engine, and enveloped in smoke, were then covered with virgin forests, whose stillness was only broken by the sound of the woodman's axe, or an occasional rifle shot.

Pittsburgh lay far away beyond Herron Hill, with a population of about seven thousand; and East Liberty valley was a farming section. Pittsburgh had only been incorporated in 1816. In the city proper were but two Presbyterian churches, the First and the Second. To the east, some five or six miles away, was old Beulah Church. But all these were small and

struggling. The Second Church was only organized in 1804; and the First Church, though much older, was still in swaddling clothes. When Dr. Herron took charge in 1811, it reported sixty-five members and paid him $600 per annum. Usually the opposition of Beulah Church to the organization of East Liberty is referred to and then the matter is dropped, as though this were explanation enough.

The reasons given for her opposition sound strange to our ears, to be sure, but remember they were given ninety-one years ago. As these reasons have never been stated in a historical sermon before, I will give them. They appear on the records in the form of a protest by the Rev. James Graham, pastor of Beulah Church, and are five in number, as follows:

1. The Presbytery acted precipitately in the case, not giving his congregation a chance to be heard.

2. Because he sincerely believed that their decision was directly calculated to destroy the congregation of which he had been for twenty-three years pastor.

3. Because the precedent, if generally acted on, would destroy a great portion of the congregations in the bounds of the Presbytery.

4. Because it was only a small portion of those who applied for the erection of the new congregation.

5. Because the decision implied a reflection on him for neglect of ministerial duties.

The protest, though recorded by the Presbytery, was never taken up to the Synod.

If we can transport ourselves back one hundred years in our thinking, I am sure we can discover more serious obstacles than those objections of the Beulah Church.

It is a well known fact that, after the Revolutionary war, a spiritual apathy settled down over the country. Many of our great leaders had been, consciously or unconsciously, influenced by French skepticism. A marked change began with the great revival at the opening of the nineteenth century. But all the sparsely settled frontier did not immediately feel this awakening.

A writer of 1809 says the morals of Pittsburgh had grown so bad that it was necessary to start a reform movement, and

the Pittsburgh Moral Society was organized. The Pittsburgh Gazette of August 16th, 1809, says the object of this society was to suppress vice. But even after the revival came it seemed for a time to intensify rather than to remove difficulties. Take, for example, the scarcity of ministers. New churches if organized, could get no one to care for them; and this often caused communities of believers to delay their requests for organization. There were few trained laymen who could lead public worship. In a historical sermon by the Rev. Richard Lea, he thus refers to this period: "I did not know six young men who could lead in prayer in a public meeting." Neither were there schools for making ministers.

At the beginning of the nineteenth century there were but thirteen colleges in the United States. Four of these were founded by Presbyterians and four by Congregationalists. To their honor it may be truthfully said that these two Christian bodies gave the first impulse to higher education on this continent.

But even Princeton, the oldest of Presbyterian colleges, from 1808 to 1813 had but one full professor, besides the president; and from 1813 to 1827, but two. Up to 1812 we had no theological seminary. Then Princeton Seminary opened with one professor and three students. This explains why, when a minister came to the little flock in East Liberty, after they had waited for nine years, he was a man from overseas. There were many groups of believers throughout this frontier country waiting for a shepherd as East Liberty was waiting for the Irish missionary, John Joyce.

The only way men could prepare for the ministry before 1812 was to study under some pastor, as young men seeking the law attached themselves to some successful lawyer.

After the great revival spread into this section, many men past school age sought to enter the ministry. These largely got their preparation in service, such as dealing with inquirers and leading small meetings for prayer. This is the way such useful men as Joseph Patterson and Thomas Davis came into the ministry. They proved their call by the souls they led to Christ. Thomas Davis is said to have been the first layman west of the Allegheny mountains to pray in public. He was

the grandfather of our Dr. Thomas D. Davis, who served as Elder of this church thirty-seven years, and is still held in blessed memory.

There was a general breaking up after the war of 1812. This awakening was in commerce as well as in religion; and before the first quarter of the century closed it was at high tide.

The farmers of the East who had been affected by the wars, started for the rich lands of the west in great numbers. Into the states of Kentucky, Ohio, Indiana, as well as western Pennsylvania this tide flowed. Some of these states doubled and even trebled their population in a decade. Pittsburgh, of course, greatly profited by this movement. Her population in ten years increased more than seventy-three per cent. The government bought Arsenal Park, and expended some three hundred thousand dollars in its improvement. The first rolling mill was built here in 1819. President Monroe visited the city in 1817. This western tide gave a new impulse to improve transportation. Trails were made into roads; bridges were erected. In 1816 the Pittsburgh and Greensburg Pike was laid out. The Monongahela bridge was erected in 1818; and the Allegheny bridge in 1820. This also was the era of canal building. In 1816 the Union Canal was started, leading from Reading to Middletown, and soon after its completion the state began the construction of the water route from Pittsburgh to Philadelphia. The Erie Canal came about the same time. The building of the steamboat "New Orleans" came also in this period; and in 1821 gas was found on Little Chartiers Creek.

The spiritual awakening already begun was only augmented by this new spirit in business and the improved means of travel. Academies suddenly became colleges. In 1802 McMillan's Log Cabin Academy suddenly became Jefferson College, and in 1806 Washington College was incorporated. Later theological seminaries sprang up here and there. Our Western Seminary opened for work in Allegheny in 1827.

The General Assembly of 1816 constituted the Board of

Home Missions. A committee up to this time directed all such work in the church; but now the spirit of expansion had outgrown the committee.

In 1806 was the famous haystack prayer meeting held by students of Williams College, which gave birth to the American Board of Commissioners of Foreign Missions, in the work of which the Presbyterian Church was a participant for years. This participation continued until 1831, when the Western Missionary Society was organized by the Synod of Pittsburgh, which later became our present Board of Foreign Missions.

Remember when the church was seeing visions and launching these large schemes, she was still in her swaddling clothes. According to the report of 1817 there were in the whole Presbyterian Church but five hundred thirty-six ministers, five hundred fifty-six churches, with forty-seven thousand five hundred sixty-eight members. It was this same spirit that animated the founders of this East Liberty Church, you can easily see, when you judge them in the light of their environment.

Take this broad avenue upon which this church faces, the spacious lot upon which this church stands, and compare these with many others of much later date, and you will get my point. Think what it would mean to this city today if all the property owners along this line of Penn avenue had laid off the broad thoroughfare that runs through East Liberty.

In 1828 the church was organized by the Rev. John Joyce, a man evidently of missionary spirit, with twenty-two members coming from five different churches, and yet perfect harmony seemed to prevail from the first.

Jacob Negley died March 18, 1827, which explains why his name does not appear in the list of charter members. On Sabbath, October 5, 1828, the young church held its first communion service. Eleven new members were added, nine of whom were on confession of faith. October 12, 1828, the Rev. John Joyce baptized the first child, Rebecca Roup Negley. At the second communion twenty-one new members were added; at the third, eleven, making sixty-three in all, thus trebling its membership in the first year.

In those early sessional records we find frequent references like this: "The session met for conference and prayer." A

praying session has much to do with making a praying church. This spirit of growth and progress seems to have followed the church throughout its career. With reasonable accuracy, the following figures have been compiled:

	Added on Confession.	Added by Letter.	Total.
From 1828 to 1865	365	332	688
From 1865 to 1878	285	342	627
From 1878 to 1884	117	172	289
From 1884 to 1901	760	846	1,606
From 1901 to 1919	869	872	1,741
	2,387	2,564	4,951

A COLONIZING CHURCH

The missionary spirit of the church early manifested itself in the effort to care for other sections needing Gospel ministrations, and so she has become a mother of churches. We do not claim to have started, or founded, the Sixth United Presbyterian Church. We would be proud to do so if we could. Yet the facts show that its beginnings bear to East Liberty Church a unique relation. After examining our own records, reading the published history of the Sixth United Presbyterian Church, and consulting with several members of the family of Mr. David Kuhn, the following is made plain: in 1856 Mr. Kuhn was a member and trustee of East Liberty Church. On the twenty-fourth day of March of this year, a melodeon was brought into the church, which for that time was a radical innovation. Mr. Kuhn resigned as trustee, and he and his family withdrew from East Liberty Church, with others who evidently sympathized with his position. In the autumn of the same year, in the home of Mr. Kuhn were taken steps which brought into existence what was first known as the Associate Presbyterian Church. But we only mention this to clear up a bit of history which heretofore has been rather hazy.

But glories enough were left to us without claiming what does not belong to us. The following is authentic, and but recently unearthed by one of the older members of this church in an old Sabbath school record book: "This is to certify that

Sabbath, the tenth day of June, 1860, a school was organized, named the Squirrel Hill Presbyterian Sabbath School, in Peebles township, in Forward schoolhouse. Seven dollars have been expended for books and 'Visitor' for the use of said school, and twelve dollars more collected for the same purpose. Superintendent, Wm. N. Burchfield; average attendance, seven teachers and thirty-five scholars." This school we find was fostered for years by East Liberty Church.

In the Sabbath school records of 1860 by Wm. N. Burchfield, we find under "Remarks," references like this: "In the afternoon we visited in the company with George A. Berry and Lemuel Spahr the mission school on Squirrel Hill." From this school later came the Mt. Olive Church, which consolidated with the Sixth Church when the latter moved to Squirrel Hill a few years ago.

In 1852 the Pennsylvania Central Railroad was opened, and suburban life became more popular. By the early sixties a number of families had their homes in what is now called the Shady Side section. Thomas Aiken, an elder in East Liberty Church, with Addison Burchfield, Charles Warmcastle, and other members of this church, opened a Sunday school in a little one-story schoolhouse in this new and growing community. Out of this Sunday school, a few years later, came the Shady Side Presbyterian Church. The church was organized July 8, 1867. Certificates were granted to eleven members of East Liberty Church to aid in the organization, among them one elder. Later other families were dismissed, among these the family of George A. Berry, who was also an elder in East Liberty Church.

June 28, 1869, certificates were granted by the session of East Liberty Church to sixteen more members who went out to assist in starting the Westminster Church. This enterprise was also financially assisted by the mother church. For some reason this work ceased to prosper, and in 1880 the church was dissolved by the Presbytery. East Liberty, undaunted by this seeming failure, entered the same field again, and April 28, 1881, the Park Avenue Church was organized. This church has had in some respects a remarkable history. Dr. George W. Chalfant, its pastor for many years, gave three

sons to the ministry, two of whom went to China, and his daughter married the Rev. Joseph Greves, now pastor at New Alexandria, Pa. It is sometimes stated that Park avenue has given to the church more ministers and missionaries than any other church of equal size and age in the Presbytery.

Next comes Point Breeze Church, organized in 1887. It took form quickly, so its history is brief. The Point Breeze section was in the early eighties filling up with prosperous families; and Mr. Charles Arbuthnot, with thirty-nine other members dismissed by East Liberty Church, became the nucleus which formed the new church. In a little while this hive also swarmed, and the result was the Tabernacle Church.

While all this was going on, the foundation of another church was being laid. December 5, 1885, the session of East Liberty Church decided to open a work in the North Highland section. January 17, 1886, a Sunday school was started. By December of the same year, a lot had been purchased and a building erected. In the fall of 1892 the Highland Presbyterian Church was organized with 48 members. The Rev. Charles P. Cheeseman became their first pastor, and has continued to lead his flock for 27 years. In a conversation with him a few days ago he spoke gratefully of the assistance given him in his work by Mr. James I. Buchanan, Mr. John H. McKelvy, Mrs. McKelvy and Mrs. Charles Curry; the two latter were for years leaders of the Kumler Mission Band.

The Italian Church on Larimer avenue owes its beginning to a group of good women of East Liberty Church. I have been unable to get full information, but this much is clear: Miss Maggie Forsythe called the attention of Miss Margaret Buchanan (who afterwards married Dr. Ribetti), Miss Jane Rea, and others to the fact that nothing was being done for the Italians in this city. Miss Jane Buchanan, who speaks Italian, joined them, and an industrial school was started; later a Sunday school; and finally, April 3, 1894, a church was organized by a committee, composed of Dr. Kumler, Dr. H. T. McClelland and Mr. James B. Lyon. The latter was for forty-four years an elder in East Liberty Church. For the success of this movement much credit must be given these good women, and those associated with them. Mr. E. H. Riggs is

now superintendent of the Sunday school, in which capacity he has served faithfully for more than twelve years. From East Liberty Church has been drawn from the first most of the helpers in this Italian work. Later this Italian church, having lost its session, was placed again under the East Liberty session.

The Jacob Negley Mission was conducted by Mr. J. M. Pardee, in Negley's Run, a most needy section, for many years, and was only given up by him a short time before his death because it overtaxed his strength. The origin of this work I have been unable to learn.

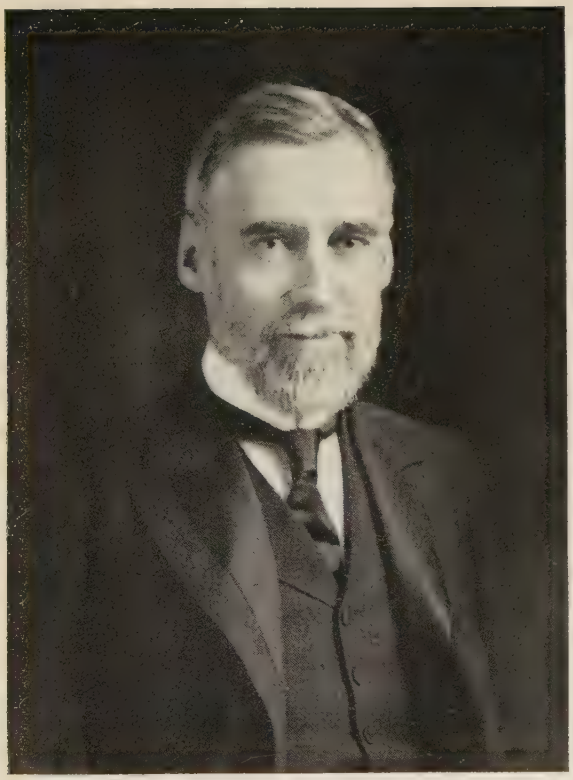
The Valley View Church, the last of this large family of happy children to leave the paternal roof, also grew out of a Sunday school, started in November, 1894, by the Young People's Association and workers from East Liberty Sabbath school, among whom were Mr. Wm. H. Smith, Mr. J. W. Robinson and Mr. R. B. McIntosh. Later, preaching services were begun and the Rev. George M. Ryall, a son of East Liberty, then a student in the Western Theological Seminary, supplied for them during the summer vacation. In 1902 Mr. O. H. Allerton generously gave a lot at the head of Black street, a chapel was built at a cost of about $15,000. May 6, 1914, it was organized into a church by the Presbytery. The mother church dismissed one hundred thirteen members to the new organization, and still aids the work financially. Three elders of East Liberty Church, Mr. M. D. Shields, Mr. George S. Graham and Mr. S. E. Gill, were pioneer helpers in this enterprise.

And this is not all; but this mother of churches has given freely her children to the Lord's work, at home and in distant lands.

Theodore S. Negley, a grandson of Jacob and Barbara Anna Negley, was ordained to the Gospel ministry, April, 1876, and preached the Gospel to the saving of many souls for over thirty-five years. William Addison Burchfield prepared for the ministry, and was ordained, but had to give up the work for health reasons. Albert M. West prepared in Western Theological Seminary, Princeton Theological Seminary, and in Scotland, and was ordained by the Presbytery of Council Bluffs, in 1887. He served mostly in the West, where he now

resides. George M. Ryall, after graduating from Western Theological Seminary, in 1898, settled first at West Elizabeth, but a few months later went to Saltsburg, where he has done a successful work for nearly twenty years. George E. Gillespie, a son of a former pastor of this church, brought up in the Sabbath school, and for this reason claimed as a son of this church, is a Princeton man, and has for many years been the successful pastor at Coatesville, Pa. William Fulton, another son of the church, graduated from Western Theological Seminary and died a few months later. Roy F. Miller, a student in Western Theological Seminary, who, when he entered the war, offered his services to his country, reached the rank of captain, was honorably discharged after the armistice was signed, and is now supplying the church at Cairo, W. Va.

Besides, the following missionaries have gone out: Miss Nellie Cuthbert, now Mrs. Arthur Bryan, went to Japan, where for years she did a great work. Miss Maggie Forsythe, known to all East Liberty people, was for years a city missionary, working among the poor here in the East End. Mrs. Harry Boyd, who, with her husband, has served twenty years in China, is now in Los Angeles, recovering from a serious breakdown in health. Miss Hadessa J. McCay, who labored for years among the mountain whites, is now a missionary visitor for this church. Miss Mary Moore in 1903 went to China; was later married to Myron Peck, who, in the great war reached the rank of captain and fell in action in France. Miss A. Katharine St. Clair and Miss Nancy E. McFarland, both went to Egypt, Miss St. Clair under the Board of the United Presbyterian Church, and Miss McFarland under our own Board. Miss St. Clair is still upon the field. Miss McFarland was called back and is now Secretary for the Young Women's Christian Association, New York. Miss Louise M. Browne for several years worked in our Valley View mission, and is now identified with the work of the Society for the Improvement of the Poor. Miss Jean Hanna has for several years been in city mission work, and Mrs. Wm. T. Larimer is the Woman's Secretary of our Freedmen's Board. The last to go was Miss Elizabeth Pardee, who took up her work about



JAMES I. BUCHANAN
Elder; First President Young People's Association;
Leader Class 29.

a year ago. She is teaching in Mary Allen Seminary, Crocker, Texas—a school under the Freedmen's Board.

If time would permit I would like to speak at length of the various agencies and activities of this church. There is seldom a day passes that does not see from one to half a dozen meetings held here. All of this will be dwelt upon in the history soon to be published. My reference, for lack of time, will be largely to the new features added during the present pastorate.

Next we turn to our Sabbath school, which traces its beginnings back to 1819, and which has always taken a place of leadership. Dr. Worden once said in an open meeting, in my presence, that he regarded it as one of the best, if not the best, in the United States, and that meant in the world. Our school was one of the first to adopt the graded system; and class 29 is one of the oldest known organized adult classes, and has been ably led for more than thirty-six years by its present teacher, Mr. James I. Buchanan. The success of this class is due in a large measure to its faithful leader and its loyalty to the word of God. Its governing principle, "Thus saith the Lord," ends all controversy.

The present enrollment of the school is 804. The school now has many departments, among which might be mentioned also the Brotherhood Bible Class, the Home Department, and the Chinese Department, several members of which have returned to China to do missionary work among their own people.

Since the organization of the church in 1828, the school has had twenty superintendents. Among these are found names held in blessed memory by all who knew them. To Wm. N. Burchfield we must give the honor for the longest service as superintendent. For twenty-one and a half years he filled this important place; and next to him comes the present superintendent, Mr. S. E. Gill, who has over twenty years to his credit.

We will next speak of the Young People's Society, which is and long has been a factor in the church life. Through Mr. James Boyle we have been able to trace it back to small gatherings of young men and women for prayer in separate groups. Later they united in one meeting. The first constitution was

written by Mr. Boyle, Miss Kumler, Miss Alice McFarland and Mr. Robert Buchanan. Mr. Jas. I. Buchanan was the first president.

The Young People's Society was one of the active agencies in starting the Park Avenue Church, the Highland Presbyterian Church, and the Valley View Church. It was changed into a Christian Endeavor Society in 1906. The society has for years conducted religious services monthly in the Old Couples' Home, in Wilkinsburg; and during the summer, open air meetings on the church lawn. A Junior Christian Endeavor was organized in 1916, under the joint superintendency of Mrs. S. H. Augustine and Miss Rebecca Crawford, with a charter membership of seven, and is now flourishing under the leadership of Mrs. Augustine.

East Liberty Church has from the first been known for its splendid men. It has had among its officers many men prominent in the business, political and religious life of the city, state and nation.

Two former pastors became secretaries of Church boards, and if you will scan the list of its elders, deacons and trustees, you will find bank presidents, leading merchants, and manufacturers, prominent physicians, lawyers and judges of our courts. An unusually large percentage of the Sabbath school workers and teachers of this church are and always have been men. It has often been remarked that a larger number of the officers of the church are active in the Sabbath school than in most churches. So, then, to speak of the church's work is to speak of the men's work.

Of recent years there has been a growing tendency to form men and women into separate organizations for church work. The introduction of this plan in East Liberty Church as applied to the men dates back to April 24, 1891. At this time a Men's Christian League was formed, with twenty-one members. In 1894 the membership had increased to sixty men. The avowed objects of the league were: to promote acquaintance, to inspire a closer study of the word of God, and to advance Christian work at home and abroad. A chapter of the Brotherhood of Andrew and Philip was organized May 20, 1901. This organization declared its intention to be "to spread

Christ's kingdom among the men of this community," and to bring them within the hearing of the Gospel, by inducing them to come to church. This was later succeeded by the Men's Brotherhood, which still is active in the church.

The Men's Brotherhood has a dual function also. First it tries to promote sociability among the men of the congregation and second to train men in Bible study. The Brotherhood Bible Class is really the successor of the Men's Bible Class started and taught by Elder George S. Graham, which some time after his death was divided into two classes, one of which was taught by Elder Harry E. Thompson and the other by Dr. A. S. Hunter.

The Boy Scout movement is a late and interesting phase of men's work. About three years ago a troop was organized in the church and is now vigorous and flourishing. These Scouts rendered most valuable services during the war in many ways, not the least of which was selling Liberty Bonds.

The business office was opened in the church in 1904, and has proven a great convenience to the congregation and help to the church. Those who have served in this office are: Mr. R. R. M. Thorne, Miss Bertha Griffith and Mr. A. W. Peterson.

The patriotic spirit of the church when we entered the great war quickly manifested itself. The flag pole was erected on the church lawn, with appropriate services, May 5, 1917, and thousands gathered in the streets to witness it.

The East Liberty Red Cross Branch was organized March 27, 1917, of which we are all justly proud. A Thursday morning prayer meeting was started and maintained, the fruit of which can not be measured. One hundred twenty members of the congregation entered the service and wore the uniform, besides a number of others who served in a voluntary capacity.

What shall we say of our women's work? A volume could be written on this subject. East Liberty Church would not be what it is today but for its noble women. The older societies have been mentioned in former historical sermons and in the comprehensive historical address by Elder W. G. Johnston. I must be content to mention the new societies which have been organized during the present pastorate. The regular women's

missionary societies have long been a factor in this church and known for their great work throughout the Presbytery and Synod. First, we will mention the Ladies' Aid Society, which was organized November 13, 1909, at the residence of Mr. and Mrs. Albert Schultz. Mrs. Charles S. Curry was elected president with the following vice-presidents: Mrs. Wm. S. Flower, Mrs. Simon Cameron Long, and Miss Sallie M. Negley, Miss Annye Wilson (Mrs. W. F. Schleiter) was elected treasurer and Miss Virginia Schultz secretary. Mrs. Curry served only until the next meeting, January 10th, when, at her request, she was made vice-president. Mrs. W. N. Frew was made president, and Mrs. Alexander King, Honorary President. Mrs. Frew has been kept in the presidency ever since, and under her leadership the society has become a real factor in the life and work of the church. It has charge of all socials and decorations in the church. Since its organization the society has expended $4,804.82 in its work for the church. It has at present ninety-five members.

The Westminster Guild is a new missionary society, which was organized at the home of Mrs. Wm. M. McKelvy, in the autumn of 1914. This is a national organization, and each local society is a chapter. Mrs. George Arthur Frantz was the first president and under her spiritual leadership the society started well and so continues. Miss Ruth Satterfield is now president.

The John R. McKelvy Westminster Circle is another flourishing missionary group, which was started in the fall of 1914 by Miss Eleanor Ayers, and was composed of the members of her Sunday School class. Miss Elizabeth Lyle is president.

The Women's League is one of the most comprehensive organizations in the church. It was born of a desire to bring every member into closer fellowship in the work of the church. The plan is to divide the parish into sections, with a captain over each section. Each captain is supposed to keep in touch with all the church families in her section. There are eighteen of these sections and eighteen captains. Mrs. Wm. M. Mc-

Kelvy is president, with the following vice-presidents: Mrs. Albert Duckham, Mrs. J. M. Pardee, Mrs. Will McLain. Mrs. Charles M. Corbit is secretary and treasurer.

The Cheerful Givers was organized April, 1909, and Mrs. J. R. Paull has from the first been the leader. Miss Sarah C. Mellon is now president of this young and vigorous society.

One of the most successful and profitable missionary enterprises of the church is yet to be mentioned. I refer to the work at Cebu, Philippine Islands. This station was taken up by the church in 1904, and it has been a source of joy and inspiration ever since. Pentecostal blessings seemed to descend on this work from the beginning. The first missionaries on the field were the Rev. and Mrs. Frederick Jansen, Dr. and Mrs. Graham soon following, then a little later went the Rev. George D. Dunlap and Mrs. Dunlap, who are now in charge of the work. Since its founding, the work has extended until now there are many stations and sub-stations. We have been especially fortunate in our helpers there.

During the present pastorate there have been received into the church 1,741 members, which is a fraction over one hundred members per year. There has been contributed for all purposes, through church channels, $959,244.97, which is at the rate of over $56,000 per year.

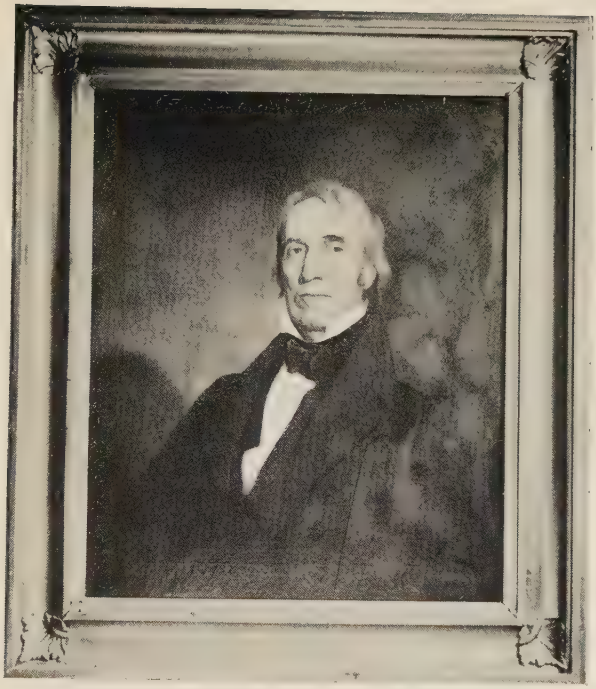
But I feel that it would be unfair to consider these results apart from the past. Others have labored, and we have entered into their labors. The board of trustees is the oldest board in the congregation, being constituted when the property was deeded one hundred years ago. One hundred eight men have served upon this board up to the present time. In this list are found the names of some of the most prominent business men of Pittsburgh in their time. The members first elected in 1819 were Jacob Negley, David Eakin, Casper Negley, John Fluck, Wm. B. Foster and Samuel Peebles. The present board is James R. Mellon, H. W. Prentis, Jr., R. E. Logan, Charles H. West, Lewis W. Hicks and Thomas Evans. Two former members of this board remembered the church in their wills: Henry H. Negley and John F. Scott. This is a good example others might follow.

I find no trace of a board of deacons until 1870, but what it lacks in age it has made up in efficiency and zeal. Their faithful visitations of the sick and needy have done much to make this church beloved in this community. The first deacons elected in 1870 were George G. Negley, Wm. L. Denison, John Gilchrist, Stuart McKee, Joseph Torrens and Thomas D. Patterson. Those now serving the church in this office are George B. Roessing, E. C. Merrill, W. J. Ward, Lacy S. McKeever and Wm. M. Alrich.

And now we come to the elders. To be chosen to this office is the highest honor a local congregation can confer upon one of its members. The minister is ordained by the Presbytery, the ruling elders by the minister and his session. The elders have much to do in the making or unmaking of a church. They are the minister's cabinet; they receive new members into the church, and serve to the congregation the emblems of the broken body and shed blood of our Lord. Paul's exhortation to the elders at Ephesus should ever be kept in mind by those who hold this sacred office: "Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers." To this Peter adds for their encouragement, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Forty-four men have served the church in this office.

The first session was elected September 30, 1828, and was composed of Robert Bailey, Sr., Francis G. Bailey and James Backhouse. They must have been godly men, for the early records show that they often met for prayer for themselves and for the flock. The names of the elders now acting are S. E. Gill, James I. Buchanan, M. D. Shields, Graham C. Wells, J. R. Paull, John Updegraff, Wm. H. Goehring, J. J. Mathews, Frederic S. Kellogg, Harry E. Thompson, George S. Cunningham, J. McF. Carpenter, Charles A. Fisher and Wm. N. Robinson.

I feel that I owe much to the pastors who preceded me in this pulpit. They are all to me separate entities and personal friends, though I have never seen but two of them. Those whom I have never seen I have pictured in my mind from what I have learned from your lips. Dr. McIlvaine is to me a St.



ROBERT BAILEY, SR.
The First Elder 1828.

John in character, unostentatious, gentle, tender and true. Dr. Gillespie, vivacious at times, sparkling and pre-eminently a man of action; he was the St. Peter of the group—the man who must be doing things. His mantle seems to have fallen upon his beloved wife, whom God has so graciously spared, and who is still one of the leaders in the work of the good women of today. Dr. Agnew, strong, stalwart, self-reliant; his great work for the church as Secretary of the Board of Ministerial Relief is his lasting monument.

Dr. Kumler I saw but thrice, but felt that I knew him well. He was a "Great Heart." His life was an open book. This is my motto for him, "With malice toward none, with charity for all." It was during his pastorate that East Liberty Church became a great city church. He now rests from his labors, but his works do follow him. It became my sad duty to preside at the service when he was laid away. As his body was borne up the aisle, this was the feeling of that waiting congregation, every one of which was a mourner: a prince of God has fallen. Soon he was followed by his beloved wife. Mrs. Kumler was a born leader, and she left her impress upon this church and community in the constructive work she accomplished.

I had hoped to escape such reflections of sadness in this sermon, but it is impossible. Once a pastor touches this fountain, it gushes forth and cannot be stayed. It is impossible at a time like this to be unmindful of those with whom we have labored, and whose help and fellowship has been to us an inspiration.

Beloved, do you realize that three hundred twenty-two members of this church have gone to their heavenly home in the past seventeen years? There are left but four of the elders who signed the call you extended to me seventeen years ago, and but three remain in this church. The list reads as follows: George A. Kelly, H. W. Fulton, C. H. Riggs, W. A. Edeburn, Jas. B. Lyon, Thomas C. Lazear, John M. Pardee, Thomas D. Davis, Wm. P. Potter, S. E. Gill, M. D. Shields, James Boyle, and J. I. Buchanan.

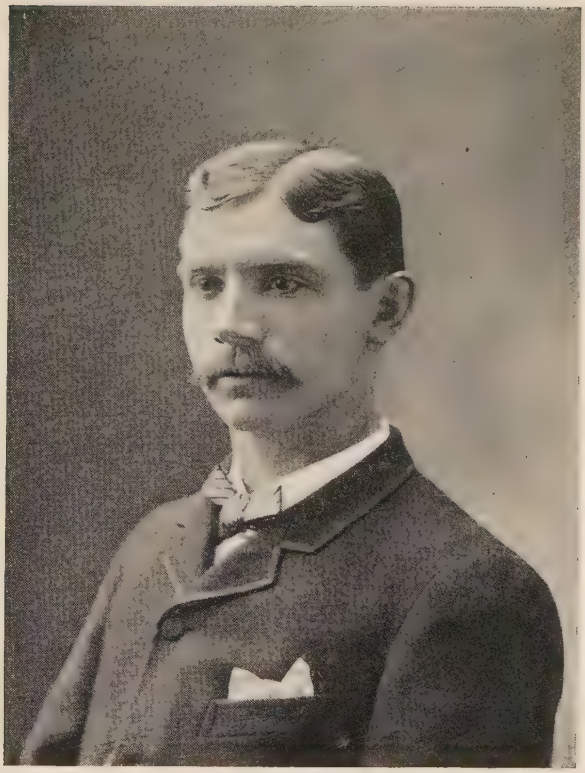
The following have served as assistants to the pastor: The Rev. Victor Bucher, J. R. Hainer, the Rev. George A. Frantz, the Rev. George M. Duff and the Rev. H. A. Gearhart. Two

of the trustees who signed the call, Mr. Henry H. Negley and Mr. Daniel H. Wallace, have also been laid to rest. The following deacons in this period have died: John Gilchrist, Jacob P. Young, S. A. Dickie and Wm. T. Lantz.

I wish I had time to refer to others who have performed well their part, for they are many. I am sure you will pardon me if I do pause to mention the following. Since 1865, more than half a century, the care of this property has been in the hands of one family. John Grounds, Sr., took up his duties July 5, 1865; and John Grounds, Jr., took up the task where his father laid it down. John was baptized by Dr. McIlvaine, and has served under every pastor this church has had. He is at the present the faithful helper of us all. Of one more I must speak, Mr. James Stephen Martin. For seventeen years be served as leader of the choir with faithfulness and great distinction, and is now gone to his heavenly rest.

And now we are back from the visit to the village of pioneer days. We have in a way passed through the experiences of the intervening years, and realize ourselves once more living in a great metropolis, which has overgrown the village lying to the east. The town of seven thousand we saw nestling in the forest is now a center of commerce. One-half the population of the United States is within about a night's ride of the Pittsburgh of today. But the most important thing about this city is not its mills and its commerce, but its morals and its religion. It was Carlyle who said a man's religion is the chief fact in his life. The same is true of a community and a nation. If you don't believe it, take a ride from Giant's Causeway to South Ireland. In the south the soil is warm and the air balmy. In the north, the land is scant and the bogs cold. But the north is prosperous and happy; the south is best known for its poverty and discontent.

Thank God for the men and women who laid the foundations of this church and for the faithful workers who have succeeded them from generation to generation. We must strengthen what they began, and pass on the torch which they lighted and committed to our hands. The responsibility resting upon us is very great. The world is trembling under the blow of a great war. It needs the steadying hand of religion. Armies



JOHN GROUNDS, JR.

can resist armies, but no mere external force, however great, can stay the tide of social unrest and of moral disorder which now threatens the world. These can only be checked by some inward working power which changes the hearts of men. This is the work of the Church and the mission of her Gospel. Men, you who love the habitation of God's house, this is the time to strengthen the Church. She has a great task before her. She cannot fail, but we may miss our opportunity.

"We are living, we are dwelling,
In a grand and awful time;
In an age, on ages telling
To be living is sublime."

Women's Work

WOMEN'S WORK

By Mrs. William M. McKelvy

OMEN'S Work of the East Liberty Presbyterian Church began with the very inception of the church, even in the neighborhood prayer meetings held in those early days, when Grandmother Barbara Anna Negley herself was often the leader. Anything planted with prayer is very sure to grow, and we can follow the devotion of the women to the church all down through the days of spinning and the "quilting bees" to the present time. Mrs. Pears has admirably set this forth in her "History of Woman's Work" given at our Centennial Celebration. Each succeeding generation has added its chapter. What a glorious record it has been! Can you not picture those early sewings, held for the benefit of the poor in the country round about or the missionary afar off—meetings where the best pattern for underwear or aprons was decided upon, and where good sensible clothes were fashioned, much of the work being done by hand?

Sewing circles and missionary boxes came along hand in hand. So urgent was the need and so effective this special work, that it was with great difficulty the young women established their right to divide their time and money and work for Foreign Missions as well as for Home Missions. It is interesting to note that even in the years gone by, the young people felt the need of educating their elders, and their manner of doing so only proves the truth of the saying, "There is nothing new under the sun." It was at this time a tract entitled "Not for the Heathen Merely," fell into the hands of one of the young ladies. So exactly did it set forth her ideas that she telegraphed for enough copies to place one in each pew the following Sabbath morning. We are assured that such a high-handed method of education created quite a sensation. How many times since has this fearless young woman's example been copied!

For all information along financial lines I refer you to the

financial tables in this volume. You will find that the women have always accompanied their gifts of time and labor with the gift of gold.

Woman's work became a separate organization about 1870, since which time all work has been conducted along the methods of the Church at large, methods approved of by the General Assembly, and handed down to the churches through the Synod and Presbytery alike.

From a single woman's society the work has expanded until now every age has been provided for. It long ago became evident that the continuation of missionary work in the future would depend upon the children of today, while the conviction that such work was in accord with Christ's plan to redeem a lost world, was so strong that the women soon turned their attention to organizing the children's department. Mrs. Daniel Wallace was our pioneer in this line. In 1874 she organized the "Buds of Promise." This oldest band in our church, made up of the little children, has continued ever since. Not a winter slips by without gathering the little folk together to teach them "Missions" and all that missions stand for. Already its members are grown into ministers and missionaries, both home and foreign, and noble men and women from the Atlantic to the Pacific can look back to the "Buds of Promise" as the first place where the desire to work for and with Christ was planted in their hearts. "Men may come and men may go," but let us hope that the "Buds of Promise" will go on forever. Mrs. J. H. McKelvy has been the leader of these little people for fully twenty years, while Mrs. Charles Curry has been her efficient assistant.

Realizing that Buds will bloom, and that more efficient work can be accomplished with children if they are advanced from grade to grade, our little Buds became "Gospel Bells," "Little Helpers," "Missionary Stars," and "Little Jewels." At a later date the "Cradle Roll" and "Little Light Bearers" were organized. These bands never held regular meetings, but anyone who ever attended "Cradle Roll Afternoon" at the church could never forget those "Baby Parties," where the wee tots were admired and given animal crackers and milk, while those able to toddle about were amused by Mrs. R. W. Patter-

son and her helpers. These were given lady fingers and gelatine. They were the fountainhead from which the "Buds" grew.

Being inspired and encouraged by Mrs. Kumler, the pastor's wife, who believed that the truth taught in the class on Sabbath morning should find a way to become practical during the week, and also that children should early be taught the church was theirs to work for as well as love and cherish, the missionary women who had Sabbath school classes formed their classes into missionary circles and bands. Many lasted for a time, and are no more, but who can measure the good they accomplished? Among them we find "The Obey Band," "The Golden Rule," "The Co-Workers," "In His Name Band," "The Cheerful Givers," and the "King's Daughters." Where are they today? Look about you. They are men and women, possibly you yourself are one. The "Mizpah Band" dates back to 1881. But there closely follows the "Nellie Cuthbert Band," Miss Castner's "Class Circle," "The Happer Band," and the "Pansy Band." The efforts put forth by the members of these circles in supplying the church members with neatly hemmed wash cloths, dusters and home-made candy were only a forerunner of the larger efforts they are now putting forth in their grown-up world. The "Earnest Workers," under the leadership of Miss Lizzie Liggett, aspired to more ornate work, and they supplied missionaries, and even their pastor's wife, with beautiful silk quilts, patched by their own hands, while they set the whole congregation to work gathering and tying up canceled stamps, one hundred in a package. Their aim was one million, a figure rarely mentioned in the year 1886.

The ingenuity of the various bands was displayed in the variety of ways in which they secured the coveted sum. "The Signet Circle," of lasting memory, brought out a "Church spoon." The church was engraved in the bowl, while the bust of the pastor, Dr. Kumler, in bas-relief adorned the handle, together with the names of all former pastors. That spoon brought in fine returns.

Mrs. S. E. Gill, of sainted memory, was sponsor for the "Henry Band." Some of our best church workers today were members of this band. Space forbids me to go into details of

these organizations, but the lives of their membership being lived today make us realize that "as the twig is bent, the tree is inclined."

You must not think that the women organized only girls' work. The boys and girls together were "Little Light Bearers," "Stars," "Jewels," "Bells," and "Buds," but what boy grown to the mature age of ten or twelve would continue a member of a girls' circle? The women would not ask it. So the boys were given blue uniforms with real brass buttons on them, and guns that were not real, and formed them into "Missionary Cadets" and "Missionary Brigades." They drilled and marched and helped to make our missionary entertainments exciting affairs with real warlike exhibitions. Mrs. John M. Pardee was the leader of a splendid boys' work. They were the "King's Messengers." Mrs. S. S. Gilson, as well as Miss Jane Rea and Miss Buchanan, had fine groups of larger boys who graduated into true manhood.

There are today in the church working along missionary lines the Woman's Foreign and the Woman's Home Missionary Societies, "The Monday Evening Society," a strong organization enabling all who cannot attend the afternoon meetings to enjoy this same Christian service. The "Fidelis" auxiliary has been a potent force in our midst since 1888. Mrs. H. C. Ayers has been its efficient leader. Mrs. Joseph R. Paull, herself a "Signet Circle" graduate, has charge of our "Cheerful Givers" and we are watching with interest their rapid growth into Christian womanhood and missionary leadership.

Our "Junior Westminster Guild" is the outgrowth of the "J. R. McKelvy" band, and is under the direction of Miss Eleanor Ayers. They will again graduate into the Westminster Guild, Katherine McCune Chapter, for the members of this chapter are fast becoming the women of the church.

Besides these we have adult Bible classes doing splendid missionary work in connection with our Sabbath school, and the Buds of Promise before mentioned.

As missionary work is the most important work of the church, I have given it the first place, but the women have taken a leading part in all other branches. When our new church was being built, the women decided to raise funds to

furnish the building. A "Woman's Exchange" was organized and splendid results obtained through its efficient management. Much in the church today is the result of that organization.

Many years ago Fridays were set apart as church days. The Friday afternoon meeting is such an established fact that the church bell is rung for it, the same as for church services. Two afternoons of the month the church itself and its own needs are the subject, but the first Friday is always a Home Missionary meeting and the third Friday a Foreign Missionary meeting. As we look back over these Fridays no one stands out more clearly in our memory than those devoted to "All Day Sewings," days when our pet dishes were brought for luncheon and revealed such wonderful culinary ability in our midst that the combined luncheon was indeed fit for a queen. Work accomplished on these days made many Home Missionary homes more comfortable, Home Missionary schools better equipped, and our own city hospitals rejoice over generous donations of materials and handwork, while the ingathering, every fall, of jellies, jams and preserves bespoke well for our own thrift and generosity.

On November 13th, 1909, it was deemed expedient to organize a special department for this work. A meeting was held at the residence of Mrs. Albert L. Schultz, and "The Ladies' Aid Society" came into being. Mrs. Alexander King was elected honorary president, Mrs. W. N. Frew, president; Mrs. S. C. Curry, Mrs. W. S. Flower, Mrs. C. S. Long and Miss Sallie M. Negley, vice-presidents. Miss Annye Wilson (Mrs. W. F. Schleiter), treasurer, and Miss Virginia Schultz, secretary.

Our church membership has been districted by the Women's League, with captains over each district; through these captains the entire membership can be reached without delay. During a series of revival meetings in 1917, noon meetings were held each day at the church and luncheon was provided by the various districts under the management of the captain. They also arrange for district prayer meetings.

Women's work in the church embraces Auxiliaries in the

"McCall Mission," the Waldensian work, while we are also affiliated with the "Sabbath Day Alliance" and the Temperance work.

In time past whenever there have been revival services, the women have held separate morning prayer meetings continuing throughout the series, no matter how long they lasted.

Mrs. Pears has told you of our War Work in 1861. The patriotism of the women of that day has never been relaxed. During the Spanish-American War in 1898 our church was at once thrown open, sewing machines brought in, and the East Liberty Church women answered every call that was sent out. We thought they were strenuous days, but who that looks back upon them remembers aught but the social enjoyments, the cheery episodes and the joy of the feeling that a duty was well done.

What can be said of the Great War! Everyone who reads this has had a part in that. Realizing that the call to the colors was national, and that the "Red Cross" would be the national organization to render aid and relief both at home and abroad, our church flung its doors wide open to this organization. Located in the center of the East Liberty district and having ample facilities to carry on the work, it came to be the headquarters in East Liberty for Red Cross work.

An invitation was sent to the churches throughout the district to meet at the church March 27, 1917. Representatives from ten churches responded. A nominating committee submitted the following ticket, which was duly elected: Honorary president, Mr. James I. Buchanan; president, Mrs. Wm. N. Frew; vice-presidents, Mrs. W. B. Brenneman, Mrs. A. P. Burchfield, Mrs. John H. Leete, Mrs. James Stephen Martin, Mrs. R. B. Mellon, Mrs. A. L. Kidner, Mrs. W. M. McKelvy; secretary, Miss Vera Hamilton; treasurer, Miss Jean McKinney. From the moment of organization our church was always open to the workers, and not one week slipped by without our sending to headquarters a full quota of supplies. The cordial way in which the members of other denominations came into our midst and worked will always be a pleasure to remember. We claim no credit which does not equally belong to our friends in the Emory Methodist Episcopal Church,

Bethany Lutheran, the Tabernacle Presbyterian Church, Highland Avenue Presbyterian Church, St. Marks Church, Shady Avenue Presbyterian Church and St. Andrews Episcopal Church.

When the work was ended the final count was 115,163 surgical supplies, 6,781 knitted garments, 25,404 hospital supplies and 1,012 Christmas packages. The large results in surgical supplies were rendered possible by the use of The Runnette Board, designed and patented by Mrs. J. H. Runnette, a member of our own church and of the East Liberty Branch of the Red Cross.

The women of the East Liberty Church took a prominent part in every drive and campaign for funds, and were to be found at work in every department of the war organization. Our women were out upon the far-flung battle front, they were to be found in prominent positions as well as ignominous positions behind the scenes here at home, all alike being impelled to do their uttermost for love of Christ and country, who has blessed us above many in the privilege of opportunity.

Throughout the war a special prayer service was held each Thursday morning under the direction of Miss H. J. McCay. We met in our ladies' parlor, a place we have learned to love as the place to pour out our hearts in prayer and praise, in thanksgiving and adoration.

Let the coming generations think carefully before neglecting the "Women's Work" in this East Liberty Presbyterian Church. The century past has bequeathed to us a legacy weighted with necessity and opportunity. We accept it loyally, with humility and with the prayer that God will be able to seal our efforts with his own approbation.

Finance

A CENTURY OF FINANCE

By Mrs. J. H. Runnette

	Congregational Expenses*	General Benevolences†	Women's Societies, Bands, Etc.‡	Total Receipts
1818-1828	$ 1,561.62½	.....	.....	$ 1,561.62½
1828-1829	378.00	.....	.....	378.00
1829-1830	560.89	.....	.....	560.89
1830-1831	411.25	.....	.....	411.25
1831-1832	305.35	.....	.....	305.35
1832-1833	292.41	.....	.....	292.41
1833-1834	779.96½	.....	.....	779.96½
1834-1835	483.25	.....	.....	483.25
1835-1836	671.87½	.....	.....	671.87½
1836-1839	1,414.09¼	.....	.....	1,414.09¼
1839-1841	685.90	.....	.....	685.90
1841-1842	546.00	.....	.....	546.00
1843-1844	380.08	.....	.....	380.08
1845	516.21	.....	.....	516.21
1846	551.61	.....	.....	551.61
1847	3,113.44	.....	.....	3,113.44
1848	545.41	.....	.....	545.41
1849	2,820.60	.....	.....	2,820.60
1850	2,337.53	.....	.....	2,337.53
1851	1,068.04	.....	.....	1,068.04
1852	539.99	.....	.....	539.99
1853	593.64	.....	.....	593.64
1854	677.97	.....	.....	677.97
1855	557.90	.....	.....	557.90
1856	768.87	.....	.....	768.87
1857	596.60	.....	.....	596.60
1858	930.48	.....	.....	930.48
1859	886.19	.....	.....	886.19
1860	750.00	.....	.....	750.00
1861	631.92	.....	.....	631.92
1862	13,174.60	.....	.....	13,174.60
1863	666.24	.....	.....	666.24
1864	1,109.00	.....	.....	1,109.00
1865	6,394.91	.....	.....	6,394.91
1866	5,000.00	.....	.....	5,000.00
1867	5,594.63	.....	.....	5,594.63
1868	3,925.07	.....	.....	3,925.07
1869	5,034.89	.....	.....	5,034.89
1870	9,349.56	.....	.....	9,349.56

A CENTURY OF FINANCE—Continued

	Congregational Expenses*	General Benevolences†	Women's Societies, Bands, Etc.‡	Total Receipts
1871	4,420.63	.....	.....	4,420.63
1872	7,782.94	.....	.....	7,782.94
1873	5,364.00	.....	.....	5,364.00
1874-1875	9,113.01	.....	.....	9,113.01
1876	5,523.00	.....	.....	5,523.00
1877	4,480.00	.....	.....	4,480.00
1878	4,787.12	.....	.....	4,787.12
1879	12,575.41	2,990.26	510.00	16,075.67
1880	7,935.42	5,987.12	601.51	14,524.05
1881	5,334.31	7,980.11	632.37	13,946.79
1882	7,300.89	4,932.15	813.70	13,046.74
1883	5,604.70	4,140.67	1,083.94	10,829.31
1884	7,692.51	7.089.68	1,069.78	15,851.97
1885	6,495.09	11,570.00	1,232.23	19,297.32
1886	6,415.74	4,847.73	1,575.69	12,839.16
1887	120,154.00	13,129.55	1,809.71	135,093.26
1888	126,096.17	7,759.58	2,215.67	136,071.42
1889	34,875.67	7,781.96	2,382.80	45,040.43
1890	26,062.88	10,787.91	2,317.68	39,168.47
1891	17,137.88	9,047.42	2,794.04	28,979.34
1892	14,005.38	9,411.05	2,665.58	26,082.01
1893	21,441.34	9,893.02	3,326.66	34,661.02
1894	14,427.03	14,685.74	3,427.80	32,540.57
1895	22,359.16	8,749.27	3,683.57	34,792.00
1896	17,743.10	17,990.39	4,115.97	39,849.46
1897	17,381.98	12,026.44	3,819.34	33,227.76
1898	16,345.95	11,936.83	3,796.69	32,079.47
1899	15,509.83	10,905.42	3,796.28	30,211.53
1900	17,102.70	13,673.20	4,305.31	35,081.21
1901	15,709.29	10,457.37	4,118.07	30,284.73
1902	26,827.23	11,330.80	3,853.18	42,011.21
1903	35,182.42	19,319.21	4,550.48	59,052.11
1904	19,557.30	16,477.52	3,647.01	39,681.83
1905	22,789.91	24,183.54	3,715.78	50,689.23
1906	26,223.81	26,779.40	3,638.70	56,641.91
1907	23,349.71	24,719.64	4,214.98	52,284.33
1908	20,541.34	24,689.29	3,288.81	48,519.44
1909	20,768.43	16,455.35	3,285.02	40,508.80
1910	29,232.71	19,578.59	3,781.31	52,592.61
1911	23,374.40	19,377.61	4,711.23	47,463.24
1912	21,725.44	20,646.64	3,893.39	46,265.47
1913	21,035.08	39,610.40	5,395.29	66,040.77

A CENTURY OF FINANCE—Continued

	Congregational Expenses*	General Benevolences†	Women's Societies, Bands, Etc.‡	Total Receipts
1914 - - - -	22,976.36	79,224.04	4,387.55	106,587.95
1915 - - - -	24,593.05	31,721.58	4,174.87	60,489.50
1916 - - - -	28,228.75	34,662.74	5,253.93	68,145.42
1917 - - - -	23,013.34	28,271.80	6,903.05	58,188.19
1918 - - - -	23,342.24	21,715.28	6,102.32	51,159.84
1919 - - - -	20,595.33	15,987.79	6,700.07	43,283.19
1919 Centennial Endowment Fund				$ 100,789.83
Grand total				$2,038,045.35¾

*Under this head are all amounts received for other than benevolent objects.

†In this column are grouped regular and special collections of the church and Sabbath school, Kemerer scholarship fund, Christian Endeavor Societies and special offerings.

‡Women's Societies, Bands, etc., indicate all offerings received from these sources, including the Ladies' Aid Society.

The exceptionally large amounts in certain years in the Congregational Expense column include sums raised for the erection of new buildings.

The early records being incomplete, the above is presented as an approximately correct statement.

After almost a century's experience with the pew rent and other systems, the East Liberty Presbyterian Church finally, after careful investigation and study of the entire plan of raising money, both for expenses of the church and for the various benevolences thereof, on July 1, 1909, adopted the voluntary pledge system. Pledge cards were given to each member on which they were asked to state the amounts they were willing to contribute for congregational expenses and benevolent funds, and envelopes were furnished to contain the amounts. At that time approximately two-thirds of the membership contributed their quota, thus manifesting general approval of the plan.

We have now had ten years' experience with the voluntary pledge system, and believe that if the system is energetically handled, it is superior to the old idea of pew-renting and more democratic, and gives every member an opportunity to do his share in the support of the church and its work, and thus distributes the burden more equally among all the congregation, instead of allowing a few members to carry the greater portion of the load.

Organizations

ORGANIZATIONS

LIST OF PASTORS

Name	Began Stated Service	Installed
Rev. Wm. B. McIlvaine, D. D. -	June, 1829	April 20, 1830
Rev. John Gillespie, D. D. - -	April 26, 1865	April 26, 1865
Rev. Benj. L. Agnew, D.D., LL.D	Dec. 3, 1882	Dec. 17, 1882
Rev. J. P. E. Kumler, D.D., LL.D.	Sept. 26, 1884	Oct. 9, 1884
Rev. Frank W. Sneed, D.D. - -	March 29, 1902	April 22, 1902

Name	Pastoral Relations Dissolved
Rev. Wm. B. McIlvaine, D. D. -	April 21, 1870
Rev. John Gillespie, D. D. - -	As Co-Pastor until 1870 Dissolved Jan. 9, 1882
Rev Benj. L. Agnew, D.D., LL.D.	April 23, 1884
Rev. J. P. E. Kumler, D.D., LL.D.	April 1, 1901
Rev. Frank W. Sneed, D.D. - -	

LIST OF ELDERS

Robert Bailey, Sr.	Francis B. McConnell	James Dickson
James Backhouse	Thos. C. Lazear	Hon. Wm. P. Potter
Francis G. Bailey	Albert A. Gettys	George S. Graham
John Barr	Wm. C. Stewart	Graham C. Wells
Henry W. Lang	Thos. D. Davis, M.D.	Joseph R. Paull
Wm. N. Burchfield	H. W. Fulton, M.D.	John Updegraff
Thomas McCleary	James Boyle	Harry E. Thompson
George A. Berry	Wm. A. Edeburn	Frederic S. Kellogg, M.D.
W. C. Reiter, M.D.	Samuel E. Gill	Wm. H. Goehring
Thomas Aiken	Chas. H. Riggs	Joseph J. Mathews
James B. Lyon	M. D. Shields	Hon. J. McF. Carpenter
Robert C. Totten	Henry C. Ayers	Wm. M. Robinson
Lemuel Spahr	James I. Buchanan	Geo. S. Cunningham, M.D.
Robert Dickey	George A. Kelly	Chas. A. Fisher
Wm. G. Johnston	John M. Pardee	

LIST OF DEACONS

George G. Negley	John Lusk	E. C. Merrill
William L. Denison	Isaiah K. Becker	Wm. T. Lantz
John Gilchrist	Louis A. Denison	Geo. B. Roessing
Stewart McKee	Harry C. Lucas	George Hubbard
Joseph Torrens	Walter Armitage	Lacy S. McKeever
Thos. D. Patterson	William J. Ward	Wm. J. McMannis
Jacob Negley	Jacob P. Young	William M. Alrich
John Allen	S. A. Dickie	John Russell Ross

LIST OF TRUSTEES

Jacob Negley, Sr.
David Eakin
Casper Negley
John Fluck
Wm. B. Foster
Samuel Peebles
John Kennedy
David Irwin
Ephraim Jordan
George Wolf
Jacob Negley, Jr.
Fred Fluck
Baptist McCombs
John Roup
John Ferree
John Gibson
Daniel Negley
Abraham Reimer
John Dahlem
A. F. Gore
Francis G. Bailey
Joseph Backhouse
Robert Bailey
Sol Berlin
John Patterson
John McClintock
Nicholas Dahlem
John Barr
B. A. Fahnestock
Thomas McCleary
A. Mitchell
Thomas Davison
Dr. Robert Wilson
Henry W. Lang
W. N. Burchfield
William Joyce

Thomas Aiken
Wm. McLane
Phinias Reynolds
Robert Baxter
Hugh Himbelright
James M. Burchfield
George G. Negley
Lafayette Winebiddle
Moses Phillips
B. L. Spahr
George McWilliams
Washington Kaughman
Aaron Howell
James Wilson
Joseph Mitchell
R. C. Beatty
Lemuel Spahr
Luke B. Davison
G. M. Bacon
David R. Coon
Wm. McLane
George A. Berry
Wm. B. Negley
Robert Dickey
G. W. Williams
Dr. A. H. Gross
James B. Lyon
Thomas Seabrook
Hon. J. P. Sterrett
Joseph Graham
Robert Orr
C. H. Paulson
Springer Harbaugh
George A. Endly
Wm. G. Johnston

George W. Hailman
Dr. D. W. Lewis
John C. Alrich
George Singer, Jr.
James R. Mellon
George Bingham
John H. McKelvy
Dr. H. W. Fulton
Capt. J. W. Batchelor
Samuel Dickey
H. P. Krebs
John F. Scott
O. J. Parker
J. I. Buchanan
A. M. Thorne
H. T. Morris
Henry H. Negley
W. N. Frew
C. B. McLean
D. C. Shaw
Thomas L. Owen
Hon. W. P. Potter
D. H. Wallace
Geo. B. Roessing
Columbus J. Wilson
Joseph R. Paull
Wm. H. Goehring
George L. Hailman
R. E. Logan
John G. Lyon
W. J. Spahr
Chas. H. West
Hervey Schumacher
Lewis W. Hicks
Thomas Evans

LIST OF SABBATH SCHOOL SUPERINTENDENTS

John Roup
Jacob Negley, Sr.
Luke Loomis
Isaac Harris
Francis G. Bailey
W. N. Burchfield
George A. Berry
Robert C. Totten

Wm. G. Johnston
George W. Hailman
A. C. Montgomery
Dr. T. D. Davis
M. E. Cozad
A. A. Gettys
James Dickson
Dr. T. D. Davis
Chas. H. Riggs

S. E. Gill
W. A. Edeburn
Rev. Jno. C. Sharpe
S. E. Gill
Jas. B. Hainer
Graham C. Wells
Rev. Geo. A. Frantz
S. E. Gill

LIST OF SEXTONS

Josiah Crawford	Johnston Mayhue	George Krebs
Wm. Woolslair	John Martin	Charles Small
Conrad Eicceler	S. S. Woolslair	John Grounds, Sr.
Robert Logan	Joseph Borland	John Grounds, Jr.
	Tobias Briggle	

PRESENT ORGANIZATION

THE REV. FRANK WOOLFORD SNEED, D.D., *Minister.*
THE REV. HARRY ALONZO GEARHART, *Assistant Minister.*

SESSION

Wm. M. Robinson, Clerk	Graham C. Wells	Wm. H. Goehring
Samuel E. Gill	Joseph R. Paull	J. J. Matthews
M. D. Shields	John Updegraff	J. McF. Carpenter
J. I. Buchanan	Harry E. Thompson	G. S. Cunningham
	F. S. Kellogg	Chas. A. Fisher

BOARD OF DEACONS

Geo. B. Roessing, Pres.	Lacy S. McKeever, Treas.	E. C. Merrill, Sec'y.
W. J. Ward	W. J. McMannis	Wm. M. Alrich

BOARD OF TRUSTEES

Jas. R. Mellon, Pres.	H. W. Prentis, Jr., Sec'y	Thomas Evans
R. E. Logan	Chas. H. West	Lewis W. Hicks

Treas. and Gen'l Sec'y (Office in Church), J. H. Runnette

SEXTON

John Grounds, Jr.

USHERS

R. E. Logan, Chief Usher
L. S. McKeever, Chief Usher
R. G. Bruning, Assistant Chief Usher

Wm. M. Alrich	Cecil E. Joseph	Austin Lee George
A. W. Hepler	Frank Gardner	S. A. Armstrong
J. R. Park	Chas. M. Corbit	W. T. Grey
R. R. M. Thorne	William Gates	Alexander H. Hunter
J. A. Tucker, M.D.	V. A. Kirschler	Errol E. Deemer
	Geo. S. Cunningham, M.D.	

CHOIR

Mrs. James Stephen Martin, Director
Mrs. Emma Albert Dean, Soprano — Mr. Chester C. Humphrey, Tenor
Mrs. Elsa Staud Denton, Contralto — Mr. James C. Baird, Basso
Miss Marian Deuel, Organist

NUMBER OF COMMUNICANTS, 1,575.

DIRECTOR OF MUSIC IN SABBATH SCHOOL AND PRAYER MEETING

Robert J. McDowell

PIANIST FOR PRAYER MEETING

Miss Josephine S. Babst

CHURCH VISITOR

Miss H. J. McCay

OFFICERS AND TEACHERS OF THE SABBATH SCHOOL

Pastor	The Rev. F. W. Sneed, D.D.
Assistant Pastor	The Rev. H. A. Gearhart
General Superintendent	Mr. Samuel E. Gill
Associate Superintendent	Mr. Harry E. Thompson
Associate Superintendent	Mr. Wm. Gates
Associate Superintendent	Mr. J. Ralph Park
Secretary	Mr. W. H. Normecutt
Treasurer	Mr. Geo. A. Danner
Director of Music	Mr. Robert J. McDowell
Pianist	Miss Marian Deuel

Beginners Department and Cradle Roll

Superintendent	Mrs. Jennie Hull
Assistant Superintendent	Mrs. L. Velte
Secretary	Mrs. P. M. Lloyd
Secretary	Mrs. D. L. Zacharias
Pianist	Miss Annie E. McCune

Primary Department

Superintendent	Miss Louise Browne
Secretary	Miss Josephine S. Babst

Teachers

Miss Ruth Armstrong	Miss May Moorhead	Miss Grace Merrill
Miss Dorothy DeLay	Miss Elizabeth Browne	Miss Margaret Tucker
	Miss Elizabeth Voigt	

Junior Department

Superintendent	Mr. Louis V. Sattele
Assistant Superintendent	Mr. John P. Lafferty
Secretary	Mr. M. Elwood Augustine

Teachers

Miss Gertrude D. Adams	Miss Mary McClelland	Miss Elsie Keisling
		Mr. John P. Lafferty
Miss Edith Bane	Mrs. G. C. Wells	Miss Harriet Morgan
Mr. Richard Hilleman	Mrs. S. H. Augustine	Miss Martha Reed, Substitute
Miss Anna L. Lafferty	Miss Maud Hainer	

Intermediate and Senior Department

Superintendent - - - - - - - Mr. Chas. A. Fisher
Assistant Superintendent - - - - Mr. Wm. M. Robinson
Secretary - - - - - Mr. Lacy Scott McKeever, Jr.
Secretary - - - - - - - - Mr. Chas. W. Price

Teachers

Mrs. H. C. Ayers
Mr. Frank Dixon
Mr. A. L. George
Mr. J. B. McCandless
Mrs. W. M. McKelvy
Miss Jennie L. Negley
Mrs. J. M. Pardee
Mr. H. W. Prentis, Jr.
Miss H. J. McCay
Miss Alice Negley
Mr. Jno. G. Buchanan
Miss Marion Fleeson
Mr. A. W. Hepler
Mrs. R. H. Negley
Mr. J. R. Park
Miss Genevieve Sloan

Substitutes

Mr. N. K. Delavan
Mr. W. H. Goehring
Mrs. Wm. T. Larimer
Miss Marguerite Elder
Mr. Jas. R. Hainer
Mrs. John G. Lyon

Adult Department

Superintendent and Teacher - - - - Mr. J. I. Buchanan
Secretary - - - - - - - - - Mr. Jos. P. Pricer

Brotherhood Department

President - - - - - - - Mr. R. R. M. Thorne
Vice-President - - - - - - - - Dr. A. McKibben
Secretary - - - - - - - - Mr. E. E. Deemer
Treasurer - - - - - - - - Mr. Harry Huber
Teacher - - - - - - - - - Mr. J. C. Mace

Chinese Department

Superintendent - - - - - - - Miss S. Annette Wade
Assistant Superintendent - - - Miss Anna M. Richards
Secretary - - - - - - - - Mr. Robert Rodgers

Teachers

Miss Clara Ewing
Miss Eleanor Junkin
Mr. Alex K. Stevenson, Jr.
Mr. Jos. A. Guinyon
Miss Mary Junkin
Mrs. M. J. Lakey, Substitute

Home Department

Superintendent - - - - - - - Miss H. J. McCay
Assistant Superintendent - - - - - Mrs. R. H. Negley

Visitors

Miss Agnes Aiken
Mrs. W. J. Hampton
Miss Mary Ortman
Miss Anna Richards
Mrs. Sarah E. Starr
Mrs. Harris Crawford
Miss Eleanor Hannabaugh
Mrs. George Paull
Miss Elmira Spahr
Miss Fannie Werde-
Mrs. C. J. Wilson

THE WOMEN'S HOME MISSIONARY SOCIETY

"Beginning at Jerusalem"

Meetings the first Friday of each month at 3 P. M. in the Church Parlor.

Officers

Honorary President: Mrs. John H. McKelvy

Mrs. Alexander J. Negley	President
Mrs. Frank W. Sneed Mrs. James I. Buchanan Mrs. Horace McGinnity	Vice-Presidents
Mrs. E. A. Nisbet	Recording Secretary
Mrs. M. J. Lakey	Assistant Secretary
Miss Emma B. Lantz	Treasurer

In Charge of Prayer Meetings

Miss H. J. McCay

Temperance Secretary

Miss Anna M. Richards

THE WOMEN'S FOREIGN MISSIONARY SOCIETY

"Unto the uttermost part of the earth."

Meetings the third Friday of each month at 3 P. M., in the Church Parlor.

Officers

Honorary President: Mrs. John H. McKelvy

Mrs. Lacy S. McKeever	President
Mrs. T. M. Dickie Mrs. Wm. M. McKelvy Mrs. Charles L. Morgan	Vice-Presidents
Mrs. Wm. M. Robinson	Recording Secretary
Mrs. Alfred B. Hine	Assistant Secretary
Mrs. John G. Lyon	Treasurer
Mrs. Charles A. Fisher	Assistant Treasurer

Leaders of Music

Mrs. W. J. Black Mrs. T. B. Wilcox Mrs. H. W. Prentis

LADIES' AID SOCIETY

Meetings the first Friday of each month from October until May, at 2 P. M.

Sewings the second Friday of each month from 10:00 A. M. to 3:00 P. M.

Officers

Mrs. W. N. Frew - - - - - - - - President
Mrs. Charles S. Curry - - - - First Vice-President
Miss Sallie M. Negley - - - - Second Vice-President
Mrs. Richard B. Mellon - - - - Third Vice-President
Mrs. Frank W. Sneed - - - - Fourth Vice-President
Mrs. William S. Flower - - - - Fifth Vice-President
Mrs. Albert E. Duckham - - - - - - Secretary
Miss Alice M. Negley - - - - - - Treasurer

Reception Committee

Mrs. W. N. Frew — Miss Alice M. Negley — Mrs. Jas. I. Buchanan
Mrs. R. B. Mellon — Mrs. W. M. McKelvy — Mrs. F. W. Sneed

Flower Committee

Mrs. W. H. Normecutt — Mrs. Thruston Wright — Mrs. John G. Lyon
Mrs. Chas. S. Curry — Miss Georgina G. Negley — Mrs. Louis Lorch
Mrs. W. S. Flower — Miss Sallie Murdoch
Mrs. Alfred B. Hine

Sewing Committee

Mrs. R. H. Negley — Mrs. D. P. Corwin — Miss Fannie Werdebaugh
Mrs. Sarah E. Starr — Mrs. Geo. F. Brown
Mrs. J. R. Paull — Miss Mary Ortman — Miss Isabel Wallace
Mrs. Will McLain

Purchasing Committee

Miss Alice M. Negley

Hostess Committee

Mrs. E. M. Gerst — Mrs. L. W. Hicks — Mrs. L. W. Sattele
Mrs. T. M. Jenkins — Mrs. C. J. Wilson — Miss Josephine Babst
Mrs. Helen R. Carroll — Mrs. J. J. Mathews — Mrs. Cordelia Orwig
Mrs. Eliz. Holmes — Miss Jane Chandler — Mrs. Chas. West
Mrs. E. M. Bigelow — Miss Agnes Aiken — Mrs. Wm. C. King
Mrs. J. H. Runnette — Mrs. Alex J. Negley

Presbyterian Hospital Committee

Mrs. William Gates — Mrs. C. J. Wilson

Coraopolis Training School Committee

Mrs. Charles A. Fisher

Garden Committee

Mrs. Sarah E. Starr — Miss Sallie Murdoch

Mothers' Meetings

Miss H. J. McCay, Leader

Meetings, first and third Thursdays of each month at 8 P. M., in the Church Parlor.

WOMEN'S LEAGUE

Officers

Mrs. William M. McKelvy - - - - - - - President
Mrs. A. E. Duckham
Mrs. J. M. Pardee - - - - - - Vice-Presidents
Mrs. Will McLain
Mrs. Chas M. Corbit - - - - Secretary and Treasurer

Captains

Section 1—Mrs. C. L. Kemery
Section 2—Mrs. H. W. Prentis
Section 3—Mrs. Ira Brainard
Section 4—Miss Alice Carpenter
Section 5—Mrs. Charles A. Fisher
Section 6—Mrs. H. E. Thompson
Section 7—Mrs. John A. Ferguson
Section 8—Mrs. William Gates
Section 9—Mrs. Wm. C. Dewson
Section 10—Mrs. C. L. Hamilton
Section 11—Mrs. Joseph R. Paull
Section 12—Mrs. T. B. Wilcox
Section 13—Mrs. Wm. M. Robinson
Section 14—Mrs. George Roessing
Section 15—Mrs. H. McGinnity
Section 16—Mrs. J. Russell Ross
Section 17—Mrs. William Rau
Section 18—Mrs. A. B. Hine

WOMEN'S MONDAY EVENING MISSIONARY SOCIETY

Meetings, first Monday of each month at 7:30 P. M., in the Church Parlor.

Officers

Mrs. Harry Snively - - - - - - - - President
Mrs. John P. Lafferty - - - - - - Vice-President
Miss Eleanor Dyer - - - - - Recording Secretary
Miss Josephine Babst - - - - Corresponding Secretary
Mrs. Harry W. Fulton - - - - - - Treasurer
Miss Mary Reed - - - - - Temperance Secretary
Miss Annie Lafferty - - - - - Mission Study Leader

FIDELIS SOCIETY

Meetings, the second Friday of each month at 2:30 P. M., in the homes of members.

Officers

Mrs. L. Clyde Bixler - - - - - - - - President
Mrs. H. W. Prentis
Mrs. Charles A. Fisher - - - - - - Vice-Presidents
Mrs. Simon R. Huss - - - - - - - - Secretary
Mrs. C. R. Miller, Jr. - - - - - Assistant Secretary
Miss Alice Carpenter - - - - - - Treasurer
Mrs. T. Raymond Evans - - - - Literature Secretary
Mrs. George Paull - - - - - Temperance Secretary

WESTMINSTER GUILD

Katherine McCune Chapter

Officers

Miss Ruth Satterfield - - - - - - - - President
Miss Daisy Grindle - - - - - - - - - Vice-President
Miss Lena Massalsky - - - - - - - Secretary
Miss Clara Patterson - - - - - - - Treasurer

Meetings at the homes of members, the second and fourth Tuesday of each month at 8 P. M.

CHEERFUL GIVERS

Officers

Miss Sarah C. Mellon - - - - - - - President
Miss Harriet Morgan - - - - - - - Vice-President
Miss Martha Lobingier - - - Corresponding Secretary
Miss Gertrude Adams - - - - Recording Secretary
Miss Dorothy Neale - - - - - - - - Treasurer
Miss Helen Brown - - - - - Temperance Secretary
Miss Elizabeth Voigt - - - - Chairman Social Committee
Miss Rebecca Negley Gerst - - - - Study Class Leader

Meetings at homes of members, the second Thursday of each month at 4 P. M.

THE J. R. McKELVY WESTMINSTER CIRCLE

Officers

Miss Elizabeth Lyle - - - - - - - - President
Miss Mary McKenna - - - - - - - Vice-President
Miss Agnes Main - - - - - - - - Secretary
Miss Laura Provost - - - - - - - - Treasurer

Meetings in Church Parlor, the second Sunday of each month at 3 P. M.

THE BUDS OF PROMISE

Mrs. John H. McKelvy - - - - - - - - Leader
Mrs. Charles Curry - - - - - - - Assistant Leader

Meetings every Monday at 4 P. M., in the Church Parlor.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR

Officers

Zareh Yardum - - - - - - - - - President
Emily Kates - - - - - - - - - Vice-President
Genevieve K. Sloan - - - - - - - - Treasurer
Marian E. Fleeson - - - - - Recording Secretary
M. Elwood Augustine - - - - Corresponding Secretary
Donald DeLia - - - - - - Financial Secretary

Meetings every Sunday at 7 P. M. Song service, 6:50-7:00.

JUNIOR CHRISTIAN ENDEAVOR

Officers

Mrs. S. H. Augustine - - - - - - Superintendent
Mrs. Harry A. Gearhart - - - Assistant Superintendent
Marian E. Fleeson - - - - - Assistant Superintendent

TROOP NO. 9, BOY SCOUTS

Officers

R. C. Eckert - - - - - - - - Scoutmaster
Donald Stienfirst - - - - - - - Troop Leader
Jack Tim - - - - - - - - - - Scribe
Milton Harris - - - - - - - - Treasurer
W. Bloomberg - - - - - - - Troop Leader
Norman Stamm, William Cochran, S. Biggard - - - - - Property Committee

MISSIONARIES REPRESENTING THE CHURCH

The Rev. George W. Dunlap, D.D., and Mrs. Dunlap - - - The Presbyterian Mission, Cebu, Philippine Islands
Mrs. Edwin Kagin - - - - - - Chung Ju, Korea
Miss Jean Tracy - - - - - - Allahabad, India
Mrs. A. S. Clark and assistant teacher - - Cordele, Georgia

Centennial Celebration

1819

1919

The honour of your presence is requested
at the Centennial Celebration
of the Founding of the
Congregation of the East Liberty Presbyterian Church
to be held at the Church. April the thirteenth to twentieth
one thousand nine hundred and nineteen

Penn and Highland Avenues *Pittsburgh, Pa.*

FACSIMILE OF CENTENNIAL INVITATION
The order for which was placed before the date for the Pageant of April twelfth was determined.

819 1919

THE CENTENNIAL SERVICES

EAST LIBERTY PRESBYTERIAN CONGREGATION

Penn and Highland Aves.
Pittsburgh

April 12-20, 1919

Rev. Frank Woolford Sneed, D.D., Minister
Rev. Harry Alonzo Gearhart, Assistant Minister

MORNING WORSHIP

11:00 o'clock, April 13

ORGAN—Festal Prelude – – – – *Pruyn-Hall*
DOXOLOGY
INVOCATION—(Closing with the Lord's Prayer)
HYMN—82
PSALTER—Selection 8
ANTHEM—"Hallelujah Chorus"—(Messiah) – – *Handel*

Hallelujah! for the Lord God omnipotent reigneth. The Kingdom of this world is become the Kingdom of our Lord and of His Christ, and shall reign forever and ever, King of Kings and Lord of Lords. Hallelujah.

SCRIPTURE LESSON—Matthew 16
PASTORAL PRAYER
HYMN—America (1, 2 and 4)
UNVEILING OF MEMORIAL TABLET—
Veil drawn by Miss Sarah Cordelia Mellon

TO THE GLORY OF GOD
AND
IN LOVING MEMORY OF
JACOB NEGLEY
AUG. 28, 1766 MARCH 18, 1827
AND HIS WIFE
BARBARA ANNA NEGLEY
SEPT. 15, 1778 MAY 10, 1867
WHO WERE THE INITIAL FOUNDERS OF THE
EAST LIBERTY PRESBYTERIAN CHURCH
AND DONORS OF THE PROPERTY
APRIL 12, 1819
"THE CHURCH OF THE LIVING GOD, THE
PILLAR AND GROUND OF THE TRUTH."
1 TIMOTHY 3:15
ERECTED BY THEIR GRANDCHILDREN
APRIL 12, 1919

Hymn 422 (3rd verse)

REGULAR WEEKLY OFFERING
OFFERTORY ANTHEM—"I Waited for the Lord" – *Mendelssohn*

Soprano and Contralto—Duet and Chorus
I waited for the Lord. He inclined unto me and heard my complaint. O blest are they that hope and trust in the Lord.

HISTORICAL SERMON – – – – – Dr. Sneed
PRAYER
THE CENTENNIAL HYMN—(Tune Alford, Hymnal 261)

O Church of Christ in service
Think of Thy risen Head,
Who died for thee on Calvary
And for thy sins He bled.

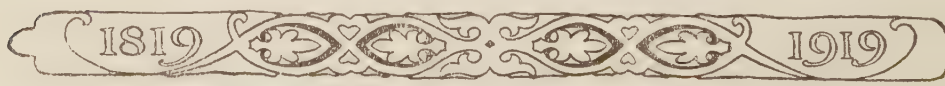
O Church of Christ, in suffering
Be faithful to thy Lord,
Who promised to sustain thee
In His own precious word.

O Church of Christ, now waiting,
The promised time draws near
When He who said I'll come again,
In glory shall appear.

O Church of Christ triumphant,
Thy toil, thy warfare o'er,
Glory and honor with thy Lord,
Is thine for ever more.

F. W. S.

BENEDICTION
ORGAN—Festal Postlude in C – – – *Demarest*



ORDER OF CENTENNIAL SERVICE
EAST LIBERTY PRESBYTERIAN SUNDAY SCHOOL

9:30 A.M., April 13

Invocation – – – – – Rev. F. W. Sneed, D.D.
Hymn—"O Day of Rest" – – – – – School
Scripture Recitation—23rd Psalm and Beatitudes School
Prayer – – – – – – Mr. J. R. Hainer
Beginners Dept. Service – – – – Mrs. Hull
Duet—"The Lord Is My Shepherd" – – – Smart
Mrs. Dean and Mrs. Denton
Primary Dept. Service – – – – – Miss Browne
Junior Dept. Service – – – – – Mr. Sattele
Greeting by a Former Scholar
Sunday School Development – – – – Mr. Gill
Hymn—"Onward, Christian Soldiers" – – – School
Address – Mr. W. G. Landes, Gen. Sec., Penna. S. S. S. Ass'n
Benediction – – – – – – School

THE CENTENNIAL SERVICE
EAST LIBERTY PRESBYTERIAN
CHRISTIAN ENDEAVOR SOCIETY

6:30 P.M., April 13

Orchestra Selection
Hymn—263
Invocation— – – – – – Mr. J. B. Martin
Scripture Lesson—Exodus 20
Greetings—From Allegheny County Christian Endeavor Association
Violin Solo – – – – – – Zareh Yardum
Address – – – – – Rev. Wm. Ralph Hall
Hymn—288
Benediction
Orchestra

EVENING WORSHIP

8:00 o'clock, April 13

ORGAN—"Andante Religioso" – – – *Mendelssohn*
OLD HUNDRED——(Congregation standing)
PRAYER
HYMN—117
PSALTER—Selection 48
SOPRANO SOLO—"Inflammatus"—(Stabat Mater) – *Rossini*
Mrs. Emma Albert Dean

When Thou comest to judgment, Lord remember Thou thy servant. None else can deliver us—Save and bring us to Thy Kingdom, there to worship with the faithful

SCRIPTURE LESSON—Romans 10
HYMN—422
DEDICATION OF CHURCH FLAG – – Unveiled by Jane Shaw

To the glory of God. This flag was designed by Mrs. J. H. Runnette and is presented by Mr. and Mrs. Runnette and family in loving memory of Elizabeth Kerr Runnette.

Hymn—411 (Verses 1 and 6)

REGULAR WEEKLY OFFERING
OFFERTORY—Duet—"Now We Are Ambassadors"
Chorus—"How Lovely Are the Messengers"
—(St. Paul), *Mendelssohn*

And Paul came to the congregation and preached freely the name of Jesus Christ our Lord. Then spake the Holy Ghost: "Set ye apart Barnabas and Paul for the work whereunto I have called them." And when they had fasted and prayed and laid their hands on them they sent them away. Now we are ambassadors in the name of Christ, and God beseecheth you by us, in the name of Christ. How lovely are the messengers that preach to us the gospel of peace. To all the nations is gone forth the sound of their words, throughout all the lands their glad tidings.

SERMON – – – – Rev. John A. Marquis, D.D.
PRAYER
HYMN—310
BENEDICTION
ORGAN POSTLUDE—"Grand Chorus" – – – *Faulkes*

1819 1919

Tuesday, April 15

MEN'S DAY

CENTENNIAL DINNER—Six o'clock

(*In charge of the women of the Church*)

Address by

REV. JOHN TIMOTHY STONE, D.D.

OF

CHICAGO, ILL.

Subject:

"The Twentieth Century Man"

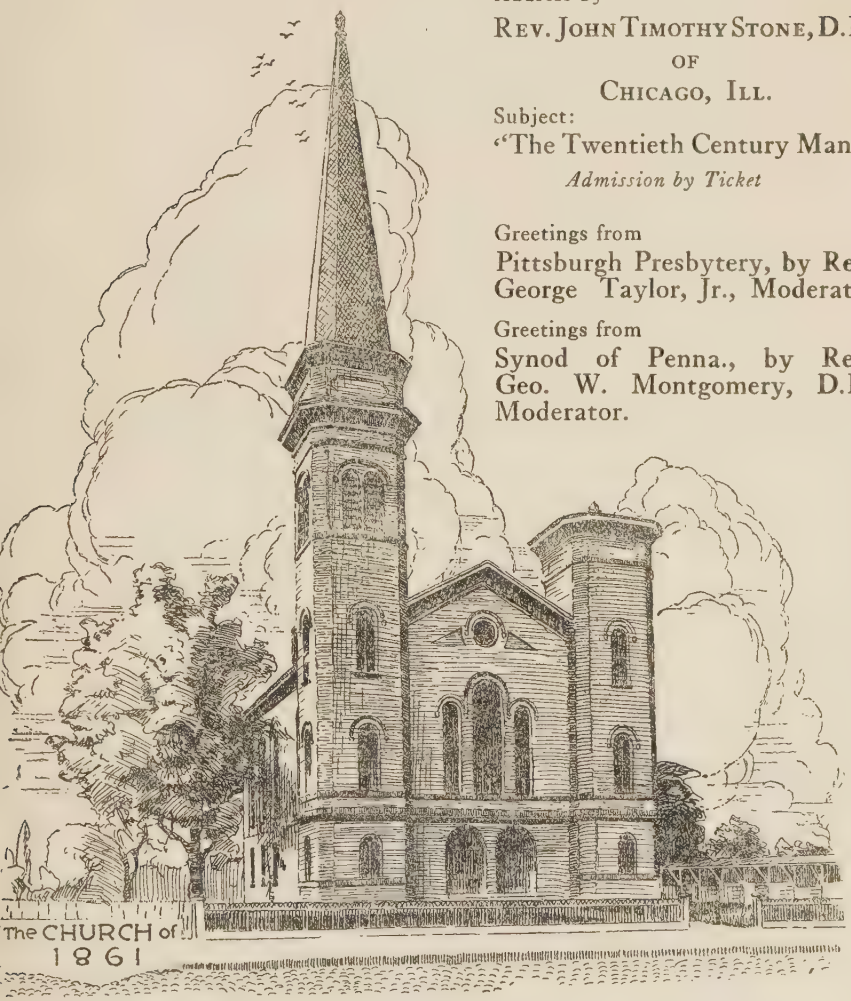
Admission by Ticket

Greetings from

Pittsburgh Presbytery, by Rev. George Taylor, Jr., Moderator

Greetings from

Synod of Penna., by Rev. Geo. W. Montgomery, D.D. Moderator.



1819 1919

Wednesday, April 16

WOMEN'S DAY

TABLEAUX—2:00 P. M.

The Development of Women's Work of this Church

Illustrated by Living Characters

Followed by Social Hour

YE OLDE FOLKES GREATE CONCERTE

By

FATHER BURCHFIELD'S SINGIN SKEWLE

At Ye Olde Eafte Liberty Prefbyterian

Meetin Houfe, at Ye Forkes of Penn Townfhip Roade

and Highland Lane

WEDNESDAY, YE 16th OF APRILE

At Early Candle Light

(8:00 P.M.)

Ye singers will wear ye coftumes of ye early nineteenth century.
Ye are all mofte cordially invited to come and bring Ye friends.

1819 1919

Thursday, April 17

HOME COMING DAY

RECEPTION—8:00 P. M.

All present and former members of Church are cordially invited

Greetings from our children, grandchildren and great-grand-children

The Present CHURCH

1819 1919

COMMUNION SERVICE

8:00 P.M., April 18

Conducted by Dr. Sneed

Assisted by Rev. H. A. Gearhart and Rev. George Arthur Frantz

ORGAN PRELUDE—"Processional to Calvary" – – *Stainer*

ANTHEM—"God so Loved the World"—(Crucifixion) – *Stainer*

God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

SCRIPTURE LESSON—John 19

HYMN—220

PRAYER

BARITONE SOLO—"There Was Darkness Over All the Earth" *Stainer*

Mr. James C. Baird

ANTHEM—"The Appeal of the Crucified"—(Crucifixion) *Stainer*

There was darkness over all the earth and at the ninth hour Jesus cried with a loud voice, saying, "My God! my God! why hast Thou forsaken Me?"

Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow, like unto My sorrow, which is done unto Me wherewith the Lord hath afflicted Me in the day of His fierce anger—From the throne of His cross, the King of grief cries out to a world of unbelief. O men and women, afar and nigh—is it nothing to you, all ye that pass by? I laid My eternal power aside. I came from the home of the glorified, a babe in the lowly cave to lie. Is it nothing to you? I wept for the sorrows and pains of men, I healed them and helped them, and lov'd them, but then they shouted against me, "Crucify," "Crucify," "CRUCIFY!" Is it nothing? Behold Me and see, pierced through and through with countless sorrows, and all is for you, for you I suffer, for you I die. Is it nothing to you? O come unto Me by the woes I have borne, by the dreadful scourge and the crown of thorns. By these I implore you to hear My cry. Is it nothing to you? O come unto Me, this awful price, Redemption's tremendous sacrifice is paid for you. O why will ye die? O come unto Me!

COMMUNION ADDRESS – – Rev. George Arthur Frantz

HYMN—328

COMMUNION

HYMN—330—(Tune Toplady)

BENEDICTION

ORGAN POSTLUDE—"Chorale" – – – – *Stainer*

SOLDIERS' DAY SERVICE

Saturday, April 19, 3:00 P.M.

ORGAN PRELUDE—"Pilgrims' Song of Hope" – – *Bathgate*
HYMN—"America"
PRAYER
BARITONE SOLO—"Soldier, What of the Night?" – *Dix*
Mr. James C. Baird

"Soldier, what of the night?
Will it mean that those who love you,
Of their joy bereft, will be mourning left,
While the pitying stars shine above you?"

"Whatever it means," he answered
"In the pathway by others trod,
I shall play my part with a trusting heart,
And the rest I shall leave to God!"

'Soldier, what of the night?
Will it by the camp-fire find you
With the restless throng, or in dreams among
All the dear ones you left behind you."

"Whatever it brings," he answered,
"When my weary round I've trod
As a sentry, there on my knees in prayer
It will find me alone with God."

"Art thou ready to-day for the battle fray,
For death looms large? There's a flash of steel,
And a blinding reel,
For the trumpet has sounded the charge."

And the soldier answered the question,
Lying there a lifeless clod;
He has played his part with a trusting heart,
And the rest we can leave to God!

Yes, he played his part with a trusting heart,
And the rest we can leave to God.

READING OF SCRIPTURE
ANTHEM—INVOCATION—(Arranged) – – – *Grieg*

Wrapped in dreams—free from pain,
Warriors sleep along the plain,
O'er their rest, the shining host
Of steadfast stars keep their post.
O'er their rest, silence now deep as night.
Not in vain have they bled
But in glory lies our dead.

From their grave new spirits rise
Songs of triumph lift the skies
Silence now, deep as night,
Dulls all echoes of their flight
War's red flame no anguish holds
For those who lie in death's dark folds.

Grant, O Lord, healing peace,
Grant to those who weep surcease;
Death is sweet with Victory,
We died for you, and you are free.

PRESENTATION – – – – – Dr. Sneed
RESPONSE – – – – – Capt. Roy F. Miller
UNVEILING OF SOLDIERS' MEMORIAL TABLET
Presented by Dr. and Mrs. Sneed
Veil drawn by Miss Josephine Paull
and Miss Anna Kahle
(*Congregation standing at attention*)
SALUTE TO THE FLAG—"Allegiance to the Flag" By the Choir
BATTLE HYMN OF THE REPUBLIC—(5th verse)
PLANTING OF MEMORIAL TREE ON CHURCH LAWN—
Presentation by Comrade S. E. Gill
Response—Captain William A. Duckham
Planting Tree
Retreat

MORNING WORSHIP

11:00 o'clock, April 20

ORGAN PRELUDE—"Easter Morning" – – – *Malling*
DOXOLOGY
INVOCATION—(Closing with the Lord's Prayer)
HYMN—246
PSALTER—Selection 11
ANTHEM—"As it Began to Dawn" – – *George C. Martin*

As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulcher. And behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and become as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead.

Jesus Christ is risen today, Alleluia! Now above the sky He's King, Alleluia!
Our triumphant holy day, Alleluia! Where the angels ever sing, Alleluia!
Christ is risen, Alleluia! Amen.

SCRIPTURE LESSON—John 20
PASTORAL PRAYER
ANTHEM—"Christ Our Passover" – – – – *Schilling*
(*Solos, Quartette and Chorus*)

Christ our passover is sacrificed for us; therefore let us keep the feast; not with the old leav'n, neither with the leav'n of malice and wickedness, but with th'unleavened bread of sincerity and truth. Christ being raised from the read, dieth no more; death hath no more dominion over Him.

Solo—For in that He died, He died unto sin once.
Quartette—But in that He liveth, He liveth unto God.
Alto-Solo—Likewise reckon ye also yourselves to be dead—to be dead indeed unto sin.
Chorus—But alive unto God, through Jesus Christ our Lord.
Tenor Solo—Christ is risen from the dead, and become the first fruits of them that slept.
Soprano Solo—For since by man came death, by man came also the resurrection of the dead.
Chorus—For as in Adam all die even so in Christ shall all be made alive.
Glory be to the Father and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen.

REGULAR WEEKLY OFFERING
HYMN—234
SERMON – – – – Rev. A. W. Halsey, D.D.
PRAYER
ANTHEM—"Behold, Ye Despisers"—(With Baritone Solos) *Parker*

Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. God is not a God of the dead, but of the living, for all live unto Him. Jesus died, and rose again. Even so them that sleep in Jesus shall God bring with Him. Comfort ye one another with these words: The trumpet shall sound and the dead shall be raised, incorruptible, and we shall be changed, Then shall be bro't to pass the saying: Death is swallowed up in victory, O death where is thy sting? O grave where is thy victory? The sting of death is sin. And the strength of sin is law. But thanks be to God Who giveth us the victory through our Lord Jesus Christ.

HYMN—157—(Omit 4th and 5th verses)
BNEDICTION
ORGAN POSTLUDE—"Hallelujah Chorus" – – – *Handel*

EVENING WORSHIP

8:00 o'clock, April 20

ORGAN—Spring Song – – – – – *Hollins*
OLD HUNDRED—(Congregation Standing)
PRAYER
HYMN—241
SCRIPTURE LESSON—I Corinthians 15
REGULAR WEEKLY OFFERING
EASTER CANTATA—"Death and Life" – *Harry Rowe Shelley*

CHORUS (Matt. xxvii, 29)

"Hail! King of the Jews"—to Thee, all hail.
With mocking taunts they Jesus Christ assail!
With cries of "Crucify," the air they fill,
And press with fierceness round the Holy Hill
"Hail! King of the Jews"—to Him they bring
A sponge of hyssop as an offering;
And as His blessed side they stab with spears,
The earth resounds with loud, exultant cheers
"Hail! King of the Jews—for if Thou be
The Son of God, then save Thyself; and we
Shall then believe;" thus hear the rabble cry,
As on the Cross the End soon draweth nigh.

RECIT. (Matt. xxvii, 45-50)

SOLO (Matt. xxvii, 51-54)

Behold! the temple's veil is rent in twain,
And dreary darkness fills the world again.
The earth is shaken on its tranquil course,
And heads are bowed in bitterest remorse
Long silent graves their secrets now reveal,
And Death on all things sets his cruel seal;
For in the midst, on Calvary's lonely hill,
The dear Redeemer lies so cold and still.
Now suddenly the people's cries ring out,
Until the echoing hills take up the shout;
This is the Son of God, 'tis He, they cry,
Who came on earth our sins to crucify.

RECIT.-(John xix, 40-42)

SOLO (Matt. xxvii, 61)

See the world in sorrow weeping,
While the Marys watch are keeping
At the Saviour's side;
His dear hands, so bruised and bleeding,
No more earthly service needing,
Rest at eventide.
As the dusky shadows falling
Wrap the tomb in grief appalling,
Hushed the world in prayer;
God, the Lord of all things living,
For Thy love and grace forgiving,
Raise us from despair.

RECIT. (John xx, 1-11-12-13)

SOLO (John xx, 13)

Because they have taken away my Lord,
I know not where they have laid Him.
Jesus of Nazareth my soul adored—
Blessed the branches that shade Him.
Weary with watching, hoping in vain,
Heavy my spirit with sorrow;
O! tell me where I may find Him again,
Some consolation to borrow.

RECIT. (John xx, 14-16)

SOLO (John xx, 15)

Woman, why weepest thou? Woman, what keepest thou so sad of heart? Has hope forsaken thee, and grief o'ertaken thee bidding tears start?

SOLO (John xx, 15)

Sir, hast thou taken Him, left Him, forsaken Him? Tell me, I pray; That I may go to Him, with all I owe to Him, take Him away.

RECIT. (John xx, 16)

SOLO—"Rabboni!"

SOLO (John xx, 17)

Mary, touch Me not, I am not yet ascended, but risen from the chains of death, My earthly mission ended. Hasten, now thou art My messenger appointed; Proclaim the glorious victory, by Risen Love anointed.

CHORUS

Now the earth in resurrection-light
Stands serene and fair in beauty bright;
Lo! from out the bondage of the tomb
Christ hath risen, vanquishing the gloom
E'en the simple lilies of the field
Joyously their fragrant incense yield,
Fairy harebells silvery music make,
And the songs of birds the streams awake.
Soft the air, the breezes breathe of spring;
Lowly hedgerows, gaily blossoming,
Lift their flower-petals to the sky
And rejoice in glorious victory.
Jesus Christ, the Life, the Truth, the Way.
From the power of death hath risen to-day.
Sing ye praise, for unto you is given
Entrance through the shining gates of Heaven.

Amen.

SERMON – – – – – Rev. George Ryall
PRAYER
HYMN—162
BENEDICTION
ORGAN POSTLUDE—"Triumphal March" – – – *Costa*

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MISS JEANETTE BOOHER, Soprano

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THE CENTENNIAL PAGEANT

100 Years Ago Today

"THE MEETING"

Presented April 12
1919

CENTENNIAL CELEBRATION

THE Centennial Celebration of the founding of the East Liberty Presbyterian congregation and donation of the property, was planned with a wide and varied scope, although the time for preparation was necessarily limited, owing to the element of uncertainty as to the extent of observance which would be possible, occasioned by war and epidemic conditions, which preceded the preparation.

To strenuous and united effort on the part of pastors and people, together with the use of the respective talent of individual members, which provided a versatile supply, all gratefully consecrated to the service and honor of the Master, whose loving kindness alone made possible this joyous occasion, its eminently successful issue was due.

The spirit of good fellowship which prevailed was refreshing, while the spiritual atmosphere was truly uplifting.

The usual division of labor through committees, equipped with competent chairmen, was the method employed.

So mammoth was this working force, owing to the desire and intention of the Committee on Plans that every one of the approximately six hundred families in the church should be represented on a committee, and, in some cases, numerous members of the same family being desirous to serve, the complete list has proved too comprehensive for the purpose and limitations of this volume.

Almost two thousand beautifully engraved invitations, the gift of Mr. William L. Mellon, chairman of the Invitation Committee, were issued about two weeks previous to the celebration, diligent efforts being made by the Committee on Lists and Addresses to secure the names with their present addresses of former members of the church, and their descendants in cases where long and special service had been rendered.

The music was a salient feature throughout the Celebration —vocal and instrumental numbers on the various programs

being rendered with a superior degree of artistic excellence, as well as the selections being in happy harmony with the spirit of each specific occasion.

A day previous to the opening of the celebration, a Memorial Service for the women workers who had passed "within the veil" was held on the time-honored occasion of the Women's Service, which, since its inception in the form of organized societies, has been held on Friday afternoons.

Mrs. John H. McKelvy, a beloved veteran in women's work, and honorary president of both the Women's Home and Foreign Societies, conducted this service in her usual able and beautiful manner.

Beginning with a tribute to Mrs. Barbara A. Negley, the first woman worker, she followed with tributes to the noble wives of pastors of the church. Mrs. McKelvy quickened the memory, and touched a tender chord in every heart.

She was followed by other speakers, who, in a very informal manner, recalled, one after another, splendid workers in the various eras of our church history, who had passed on to the service above, no attempt to produce a complete list being possible.

Mrs. Christine Miller Clemson, in her early childhood a beloved member of this Sabbath school, received a hearty welcome to her old church home. She favored the occasion with two charming vocal solos, rendered in her usual excellent style.

CENTENNIAL PAGEANT

April 12, 1919

MORE artistic and effective preparation could scarcely have been conceived to transport the congregation to the era, and imbue them with the spirit of the events of April 12, 1819, than the wonderful Pageant, so ably planned by Mr. Louis V. Sattele, chairman of the Pictorial History Committee, whose talent along the line of devising appropriate and artistic church entertainments has long been recognized and appreciated in this church.

The Pageant was prepared under the direction of Prof. Thomas Wood Stevens, of the Carnegie Institute of Technology, who deservedly ranks as a prince among pageant creators.

The material from which the interesting story was drawn was taken largely from early church documents, amplified by oral traditions. An interesting narrative of the Pageant by Mr. H. Fred Mercer follows:

EAST LIBERTY PRESBYTERIAN CONGREGATION
THE FOUNDING

Synopsis

I. The Prologue.
II. The Schoolmaster and the Traveler. The background of the village and the Pike.
III. The Gossip of the Gathering. Prospects, plans and the political situation.
IV. The meeting called to order. Its purpose announced.
V. Protests (the irrelevant ones).
VI. Report of subscriptions.
VII. Presentation of the Deed of Gift.
VIII. The Constitution, paragraph by paragraph; discussion.
IX. The Beulah Protest predicted; Senator James Ross on the legal phases.
X. The Vote adopting the Constitution.
XI. The Election of Trustees.
XII. Hymn.

XIII. The Trustees meet; the Building Committee is appointed and instructed.
XIV. The Adjournment and farewells.
XV. A founder's soliloquy. (Negley alone.)

On Saturday evening, April 12th, 1919, at the East Liberty Church, corner of Highland and Penn avenues, Pittsburgh, Penna., the East Liberty Presbyterian Congregation gave a pageant dramatized from the records and traditions of the congregation, showing the first meeting "wherein the congregation was founded and the property upon which the church building now stands was turned over or conveyed to the congregation."

The characters and those who presented them were as follows:

Speaker of Prologue.....Janet Cameron
Thomas H. Finley, the Schoolmaster.....Austin L. George
A Traveler.....John B. Martin
Jonathan Roup.....Simon R. Huss
William B. Foster.....J. R. Hainer
Samuel Peebles.....J. Horace McGinnity
Alexander Thompson, Sr.....Roseman Gardner
Solomon Berlin.....William J. Phillips
Francis Warmcastle.....Louis V. Sattele
James Ross.....J. Roy Dickie
Jacob Negley.....H. Fred Mercer
Barbara Negley.....Sarah C. Mellon
Casper Negley.....Dr. C. L. Kemery
Mrs. Clem.....Mrs. John P. Lafferty
Mrs. King.....Miss Jennie Negley
Mrs. Herron.....Mrs. C. L. Hamilton
and other residents of East Liberty in 1819.

Upon the stage was Paul Mellon, the son of Andrew W. Mellon and the youngest great-grandson of Jacob Negley and Barbara A. Negley, who took part in the play, representing one of the children present at the congregational meeting one hundred years ago. Rebecca Negley Gerst, a great-great-granddaughter, and about fifteen other persons were also numbered among those in attendance at the meeting.

The play was opened with the following prologue:

"One hundred years, a century's march of life,
We gather here to honor. Mark with gold
The day when the new century begins:
Look forward and with steadfast heart accept
The threat, the challenge, struggle and success,
The change and chances of the future years.
And look, lest the uncertain midnights yet to come,
The hours of toil and trial, daunt the spirit—
Look back as well. And as we crown the year
With hope and high rejoicings, love and praise,
Look back with me, for rich remembrances
Are potent in the face of unknown perils.
Let these hundred changeful years fade out,
This lofty roof-span shrink, this roar of cities cease.
Come with me to a village in the wood,
By the great road where through the Western Gate
Pours the slow commerce of a simpler time.
Come with me down the star-lit path, and bring
Imagination's glow to warm your hearts,
And I will show, if you imagine well,
How our long century began. And you shall see
The founders and the fathers of this house
Meeting in faith and common human need
To set its hearth-stone. Listen well and hear,
True to the record and tradition's word,
Their mutual compact for the planting deep
Of the rich acorn whence this mighty oak,
Branching above us, reaching up toward God,
Has in His will and glory grown and prospered."

The stage which represented the combination old schoolhouse and church being used for both purposes, first showed Thomas H. Finley, the schoolmaster, who, while preparing the meeting house for the meeting, was interrupted by a traveler from the east then journeying on the pike towards Pittsburgh. The schoolmaster was much perturbed over the prospect of giving a portion of his stipend to the erection of a new

church and schoolhouse, but after much persuasion by the traveler, who brought news from the east as to what was going on in the outside world, decided that he would give what he could towards the erection of the new church. The folks of the neighborhood finally gathered and the meeting was called to order by Alexander Thompson, Sr., the moderator, who opened the meeting with an earnest prayer for guidance. Solomon Berlin was much disturbed about having a melodeon in the church and thought the worship of God should be confined to the human voice alone. Solomon Berlin seemed more disturbed about melodeons than he did about giving a subscription to the erection of the new church. Mr. Warmcastle thought that if they would form a new congregation here, it would interfere with the Beulah Church, which was then pastored by Mr. Graham, but those present finally decided that the erection of a new church might not interfere with Beulah congregation and there was room in East Liberty village for a new church.

Mr. William B. Foster, the secretary of the congregation, reported subscriptions amounting to $1,561.62½, and further that John Innis and Wiseman had agreed to supply fifty bushels of lime and Joseph Wainright five gallons of oil. Mr. Warmcastle thought that that was not enough to build a church with, but finally Jacob Negley suggested that the village of East Liberty had greater things before it, and recalling to the minds of those preesnt that the church building was also to be used as a schoolhouse, suggested that the greatest heritage they could leave to their children was this church building. He thought it would be a most important and useful building in the village and for such a purpose any sacrifice should be made. Senator James Ross, the most prominent lawyer of Pittsburgh at the time, and a member of the United States Senate, assisted the congregation in preparing the constitution, and after some discussion on whether or not the church building was to be used by other congregations, gave a very learned and enlightening discussion upon the value of a church in the nation at that time. He invoked the help of all those present in the building of the church and suggested that the congregation should accept Mr. Negley's offer of the land.

Barbara Negley placed in the hands of the congregation, for the use of the East Liberty Presbyterian congregation, the deed for the acre and a half of land upon which the schoolhouse then stood, together with the schoolhouse itself, which Jacob gave. Mr. Thompson, the moderator, on behalf of the congregation, accepted the deed and tendered to Barbara Negley the heartfelt gratitude of the congregation, after which all united in singing "Praise God from whom all blessings flow."

The constitution provided that no person should have a vote in the Congregation without being a subscriber of at least $5.00, a fact which created quite a discussion, but which was finally adopted. Jacob Negley finally submitted the plans of the new church, together with the proposition that he would supply the necessary bricks for the church and trust the congregation for three years. Samuel Peebles thought that was practical, and even Jonathan Roup, while he feared that everything was being left to Jacob Negley, concluded that it was in good hands. The congregation finally disbanded, Barbara Negley walking down the path with Casper Negley, while Jacob Negley remained at the church after the others had gone. He was gazing upon his plan for the new church, and in the candle light, musing to himself, said:

> "Not in vanity, not in vanity, but if the future shapes as I see it, there will be the need—there is need now, to come together in common worship, the human need, the need to praise God together. Not mine, but thine, shall be the glory, and when this village expands, as expand it must, use the church for the furtherance of thine own power, and may it cause thy kingdom here to come. For the small work thou mayest allow me to do, my heart overfloweth with thanksgiving."

Long before the doors of the church were opened for this preliminary event in the Centennial Celebration, a stream of interested people gathered at the main entrance to the church, awaiting the first opportunity to enter.

Admission was by ticket for the sole reason that there were limitations imposed by the capacity of the Auditorium, the

necessity for the recognition of which was compelled by Civic regulations. Eight o'clock was the opening hour for the program, and for fifteen minutes a delightful service of song was enjoyed by the audience, beginning with "America" and including "How Firm a Foundation," "Onward, Christian Soldiers," and "Old Folks at Home," all of which were printed on the program of the Pageant, the large audience joining with cordial and enthusiastic spirit in the service of song.

A perceptible hush fell on the assembly as the electric lights were extinguished, and with only footlights, and two large spot lights placed at appropriate angles for reflection, a memorable scene of beauty was presented when Miss Janet Cameron, in flowing robes, with rare grace and exquisite skill, recited in clear, melodious tones the beautiful Epilogue with which the Pageant opened. At the opening of the Epilogue the historical bell pealed from the belfry the announcement that the Centennial Celebration had commenced. As the Pageant proceeded, the interest only became intensified as each character seemed to interpret, with rare correspondence and fluency, the part assigned.

Nothing occurred to mar the smooth continuity, nor even to suggest amateur work, the production being of classic and finished character throughout. The beautiful and quaint costumes worn were those of the era depicted.

Miss Sarah Cordelia Mellon, daughter of Mr. and Mrs. Richard B. Mellon, richly gowned in the fashion of the period, interpreted the part of her great-grandmother, Mrs. Barbara A. Negley, with marked ease and graciousness of manner.

Attorney H. Fred Mercer interpreted the character of Jacob Negley with scholarly dignity and generous spirit, and his fine and impressive rendition of the Founder's Soliloquy will remain memorable in the minds of those who heard it.

Each character measured up fully to the part assigned, and the evening's entertainment proved to be a most enjoyable one.

After the Pageant, a series of stereopticon pictures were thrown on the screen, which portrayed many of the old members of the church, and drew forth from the audience evidence of genuine pleasure in the memories revived.

CENTENNIAL SERVICE
OF THE
SABBATH SCHOOL

PALM Sunday dawned fair and the Sabbath school began the historical services of the Lord's day with the assembling of the main body of the school at 9:30 a. m., in the church chapel. After the invocation by Dr. Sneed, prayer by Mr. J. R. Hainer, and a duet, "The Lord is my Shepherd," effectively rendered by Mrs. Dean and Mrs. Denton, a procession of tiny children marched in, and led by Mrs. S. M. Hull, sang the old, old childhood hymn with its precious gospel message:

"Jesus loves me, this I know,
For the Bible tells me so."

As the Beginners retired, who rank next in age to the Cradle Roll, the Primary Class entered led by Miss Louise Browne, and sweetly sang "Precious Jewels," after which they recited the 121st Psalm.

All departments present joined in reciting the well loved Shepherd Psalm and the Beatitudes.

Mr. Louis V. Sattele, the efficient head of the Junior Department, conducted a historical catechism, the children responding to questions concerning the history and progress of the church and Sunday school.

Mr. Robert O. Fulton, a former scholar, and now connected with the Highland Presbyterian Church, brought greetings from that church and Sunday school in a pleasing address.

Supt. S. E. Gill followed with an address on Sunday School development, a memo of which follows.

"Onward Christian Soldiers" was sung with martial enthusiasm after which a fine address by Mr. W. G. Landes, general secretary of the Pennsylvania State Sabbath School Association, followed. Mr. Landes congratulated the school on its age and attainments under the divine blessing, adding words of counsel and encouragement for the future.

The interesting exercises closed with the benediction.

Synopsis of Address of Mr. Samuel E. Gill
General Superintendent of Sunday School

More than one hundred years have rolled around since a few earnest Christian people assembled here and founded this Sunday school for the study of the Scriptures. The Sunday school of that day was in some respects quite different from the Sunday schools of today, and as an organized branch of the Christian Church it was comparatively new. In 1783 the modern Sunday school was founded in Gloucester, England, by Robert Raikes for poor and neglected children. At first ordinary studies, such as the alphabet, spelling, reading, etc., were taught and the teachers were paid a shilling per day. It was not long, however, till earnest people saw how the Sunday school could be made a very valuable adjunct to the Church in its mission of teaching the gospel. Bible classes were organized, teachers volunteered for service and thousands of church members enrolled. The Sunday schools soon ceased to be known as "Ragged Schools" and became an important arm of the church.

It is not a settled question when the first Sunday school was established in Pittsburgh, but we have authentic accounts of the proceedings of the Sunday School Union of Pittsburgh in 1822. That was more than three years after this school was founded.

It is interesting to know that the schools of that date held two sessions, one in the forenoon and another in the afternoon, and that the sessions lasted, in some cases, at least, from two and a half to three hours. A large amount of attention was given to reading and memorizing the Scriptures and it is on record that some pupils recited from memory whole books of the Bible, notably the Gospel of John, and others had several thousand verses of memorized Scripture to their credit.

Then there was but one room which was used for church and Sunday school purposes. Much of the time church service was held only once or twice each month, because there were but few ministers. Now we have a separate room for each department, with good equipment for all ages, and we are specially favored with a fine building known as the Kumler Memorial Chapel, largely through the generosity of our fellow

SAMUEL E. GILL
Elder; General Superintendent of Sabbath School, 1919.

laborer, Mr. James I. Buchanan, whose long, faithful and efficient service has been so greatly blessed to the hundreds who have sat under his instruction.

Then there were no lesson helps. The Bible and the catechism were about the only books used and in some instances Bibles were divided into several sections so that the parts might supply several classes. Now we have abundant lesson helps for all departments and all ages.

Then there was no system of lessons, nor any grades. Lessons were chosen by the teacher for each individual class. In 1872 the uniform system of lessons was adopted by the National Sunday School Convention at Indianapolis.

Then a few thousands were enrolled in the Sunday schools of the United States. Now there are millions and through this agency comes more than 85 per cent. of those who unite with the church on profession of their faith. Much has been accomplished; much remains to be done. It is our duty and our high privilege to put forth greater efforts to advance the Master's kingdom and to make the best possible use of the talents with which those who have gone before have so richly endowed us.

CENTENNIAL MORNING SERVICE

April 13, 1919

HE morning service of the Lord's day opened with a happy throng of people gathered in the main auditorium, rejoicing in the thought of all the way by which the Lord their God had led them as a congregation during these hundred years.

The pulpit platform was a scene of beauty with massive exotics mingling with exquisite flowering plants in rich profusion and artistic arrangement, the decorations being the generous gift of Mrs. Eleanor Lockhart Flower in memory of her mother.

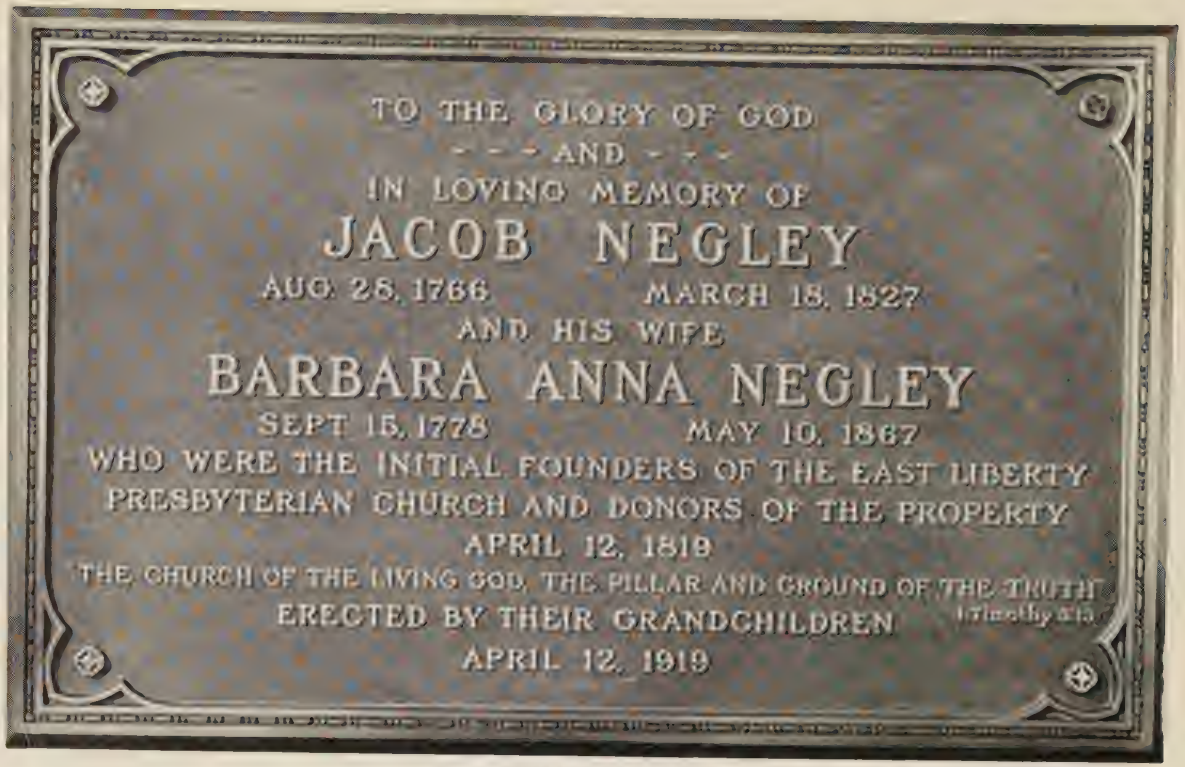
After the organ rendering of the "Festal Prelude," by Pruyn-Hall, and the hearty singing of the doxology of praise by the congregation, to which every voice seemed attuned, the usual devotional exercises were conducted by Dr. Sneed and the Rev. Mr. Gearhart.

The fine rendering of Handel's inspiring "Hallelujah Chorus" from the "Messiah" was followed by another Scripture lesson and the pastoral prayer, after which the vocal volume which resounded in three verses of "America" proved that the strong patriotic vein in the worshipers was stirred.

A beautiful feature of the morning worship was the unveiling of a bronze tablet to the memory of Jacob Negley and his wife, Barbara Anna Negley, the initial founders of the church and donors of the property. The veil was gracefully drawn by their youngest great-granddaughter, Miss Sarah Cordelia Mellon, daughter of Mr. and Mrs. Richard Beatty Mellon.

The impressive scene was accompanied by an appropriate presentation address delivered by Dr. Sneed, the congregation standing in deference to the occasion, followed by their joining, with touching reverence, in singing the following hymn of consecration:

"Faith of our fathers! God's great power
Shall win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free:
Faith of our fathers, holy faith!
We will be true to thee till death."


TO THE GLORY OF GOD
- - - AND - - -
IN LOVING MEMORY OF
JACOB NEGLEY
AUG. 28, 1766 MARCH 18, 1827
AND HIS WIFE
BARBARA ANNA NEGLEY
SEPT. 15, 1778 MAY 10, 1867
WHO WERE THE INITIAL FOUNDERS OF THE EAST LIBERTY
PRESBYTERIAN CHURCH AND DONORS OF THE PROPERTY
APRIL 12, 1819
THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH
1 Timothy 3:15
ERECTED BY THEIR GRANDCHILDREN
APRIL 12, 1919

MEMORIAL TABLET

This tablet was the gift of the following grandchildren of this worthy couple: Sallie M. Negley, Alice M. Negley, Georgina G. Negley, Alexander J. Negley, the surviving members of the family of the late George G. and Eliza Johnson Negley, both of whom were consecrated and devoted members of East Liberty Church, the former being in official connection during the greater part of his long life.

After the usual offering, the choir, in an artistic manner, rendered Mendelssohn's Anthem, "I Waited for the Lord."

Dr. Sneed's historical sermon followed, which was indeed a masterly production in quality and scope, covering in general the whole era of the century's development with special reference to the period of his own eminently successful pastorate of seventeen years. Dr. Sneed's sermon in full is recorded in a previous chapter.

Following the prayer, a rarely beautiful Centennial Hymn, fraught with true spiritual import, and composed for the occasion by Dr. Sneed, was impressively sung by the congregation.

After the benediction, and organ rendering of Demarest's "Festal Postlude in C," and the usual moments of silent prayer, the beautiful and spiritually impressive service came to a close.

Some very interesting historic features marked this memorable occasion.

Dr. Sneed read the Scriptures from a Bible which the Rev. John Joyce used at the formal organization of the church, and which he had previously brought with him from Ireland. The Bible was bequeathed to the church by his nephew, the late Edward Joyce, for many years our co-member. It now rests in the church archives.

In reading on board the sailing vessel which brought Mr. Joyce to this country, a gust of wind carried off a few of the leaves, otherwise the Bible is in good condition, and is said to date back in the Joyce family to the year 1772.

An interesting coincidence occurred in the fact that Dr. Sneed, without any premeditation on his part, selected for one of the morning's Scripture readings the same selection, Matthew, sixteenth chapter, which Mr. Joyce read on the occasion of the formal organization of the church in 1828.

As in life, sunshine and shower must ever blend, a touch of sorrow mingled with the joy of this happy occasion, when Dr. Sneed feelingly announced that Mrs. Susan C. Teeters, the eldest communicant in the Church, who for months had, in her cheerful manner, looked forward to this centennial celebration, had been suddenly called to the "general assembly and church of the first-born which are written in heaven," just as the eventful day, April 12, 1919, was being ushered in. We miss her presence and inspiration, but rejoice that for her, through Christ, the victory is won for evermore.

Greetings were read by the pastor from the Rev. Benjamin L. Agnew, D.D., LL.D., the third pastor of the church and only living ex-pastor, expressing felicitations, and regretting his inability to be present at the celebration.

Letters of greeting were also read from the Rev. Wm. H. Roberts, D.D., LL.D., the veteran stated clerk of the General Assembly of the Presbyterian Church, and from the Presbytery of Pittsburgh.

Cordial fraternal greetings from neighboring churches and individuals were referred to in appreciative terms.

CENTENNIAL SERVICE

OF THE

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR

The Rev. H. A. Gearhart

THE young people of the Christian Endeavor Society, realizing the importance of the Centennial to the church and to all of its activities, felt that the occasion should not pass without proper recognition on their part. Of course the society was not one hundred years old, but for a century the young people had been a part of the church, though not as an organized force.

Centennial Day, April 13, at 6:30 p. m., was the time selected for the service. The Rev. Wm. Ralph Hall, of Philadelphia, superintendent of the Young People's work of the Presbyterian Church, made the address. He took for his subject, "Motives that should actuate the young people of today." In addition to congratulating the young people on being connected with a church that had done service for a century, the Rev. Mr. Hall brought greetings from the Young People's work of the Presbyterian Church.

The Junior Christian Endeavor Society attended the service and under the direction of their superintendent, Mrs. S. H. Augustine, contributed a selection to the musical part of the program.

Many societies of neighboring churches attended.

Above all else the Centennial left this impression upon the young people of the church, that they are in possession of a great heritage and that the future holds many possibilities for service.

EVENING SERVICE

April 13, 1919

HE evening worship opened with the organ rendering of the "Andante Religioso," from Mendelssohn, and the usual devotional exercises of prayer, singing and responsive Scripture reading, with the soprano solo "Inflammatus," from Rossini's "Stabat Mater."

A picturesque scene was then presented when, amid the beautiful foliage and floral setting of the pulpit platform, little Jane Shaw, daughter of Mr. and Mrs. D. C. Shaw, Jr., ascended the steps, and at a signal from Dr. Sneed, daintily unveiled a new and distinctive East Liberty Presbyterian Church Flag, to be dedicated to the glory of God, and in loving memory of Elizabeth Kerr Runnette, who entered into rest, October 5, 1918, the beautiful flag being designed by her mother, and presented to the church by both Mr. and Mrs. J. H. Runnette and their daughters, Mrs. Ethel Runnette Ramsey and Miss Helen Virginia Runnette.

Dr. Sneed made an impressive address, marked by pathos and patriotism, in which he spoke of the young life thus memorialized in tender terms as a covenant child of East Liberty Church, with which she united in early childhood, and her connection with which was never severed until called to the upper sanctuary. He cited the example of her noble life and heroic death, saying that she had truly made the supreme sacrifice for her country.

He then explained the significance of the flag. Since victory is the uppermost thought today, it is eminently fitting that we, as members of the body of Christ, should hold aloft the assurance of the great Captain of our Salvation—"This is the victory that overcometh the world, even our faith." This quotation in large gold letters is inscribed on a white silk field edged with gold fringe, the white field being typical of the "righteousness by faith of Jesus Christ, unto all and upon all them that believe," and the gold fringe emblematic of the King

and the Kingdom. On the left hand corner of the field are seven gold stars arranged in a circle, the symbol of Eternal Life.

The Stars refer to Revelation 1:16 "and He had in His right hand seven stars"—the stars representing His messengers, who are held in His right hand, the hand of strength and power.

The stars are outlined in blue, the heavenly color, recalling the precious promise Daniel 12:3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

From the staff fly three ribbon streamers, the blue signifying Christ's heavenly origin; the purple, His royalty as David's Son; the scarlet, His sacrifice.

On the blue streamer is inscribed in gold letters, "East Liberty Presbyterian Church"; on the purple, "April 12, 1819—April 12, 1919"; on the scarlet, "Rev. 1:16—Daniel 12:3:"

This part of the service was concluded by the singing of two verses of "Fling out the Banner."

"Fling out the banner! let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The Cross on which the Saviour died.

"Fling out the banner! wide and high,
Seaward and skyward, let it shine;
Nor skill, nor might, not merit ours;
We conquer only in that sign."

The usual offering followed and a duet from Mendelssohn was effectively rendered, after which the large congregation had the pleasure of listening to the Rev. Chas. L. Thompson, D. D., representing the Presbyterian Board of Home Missions. Dr. Thompson filled in an able manner the place which had been assigned on the program to the Rev. John A. Marquis, D. D., who was prevented by illness from filling his engagement.

Dr. Thompson presented in his usual excellent manner the century's development in the work of Home Missions. He demonstrated in a forcible way the wonderful achievements,

by the grace of God, of the Presbyterian Church in the past ten decades, and in no less lucid style portrayed the duty for the present and the future with which the Church in its consecrated personnel is confronted, amid the restlessness and discord which prevail throughout the world. He emphasized the truth that democracy must be controlled by a spirit mightier than itself, even by the Spirit of God in the Church of the Living Christ.

We regret that Dr. Thompson's own synopsis of this memorable sermon, which we had expected to incorporate in this book, has not been received.

After the usual closing exercises, the happy congregation, with many welcome friends of other days and other churches, seemed loath to leave the house of God and the joyous fellowship which abounded.

MEN'S DAY

April 15, 1919

Attorney J. Roy Dickie

THE very word "Centennial" suggests the past; the mental gaze is directed toward the years that are gone. In such an attitude candor compels the conclusion that the women have been the dominant factor in church work. But with the dawn of this new century comes the realization that now, as never before, the men are taking active, energetic action as real Christian workers. Hence the spirit of the men's dinner.

After an informal reception for the guests of honor—where many members of the church became acquainted with each other by means of unique name tags—all were invited downstairs to a tastefully decorated dining room. During a most excellent dinner, prepared and served by the ladies under the capable direction of Mrs. Kate Edna Negley Gerst, rousing music by an orchestra was a fitting accompaniment to the cheerful, hearty singing of the entire body of men, who were so enthusiastic over their vocal ability that they sang every number on the program, and many that were not.

When dessert and coffee had been served, the strains of the "Star Spangled Banner" brought the first part of the program to a fitting close.

Mr. Charles A. Fisher, general chairman of the Dinner Committee, presented the pastor, Dr. Frank W. Sneed, as the toastmaster of the evening. Dr. Sneed presided with graceful ease and charming humor throughout the succeeding "feast of reason." He presented the Rev. George Taylor, Jr., D.D., moderator of the Pittsburgh Presbytery who extended the congratulations and felicitations of the Presbytery. Dr. Taylor was followed by the Rev. George W. Montgomery, D.D., moderator of the Synod of Pennsylvania, who fully lived up to his reputation as an interesting speaker; he mingled figures and statistics with humorous quips in a fascinating manner.

The principal address of the evening was by the Rev. John Timothy Stone, D.D., of Chicago, Illinois. His theme, "The Twentieth Century Man," was sufficiently broad to permit of wide latitude in the discourse. He was most entertaining, interesting and instructive. A synopsis of his address follows.

Little remains to be said. The whole occasion was good for body, mind and soul. Palates were tickled, intellects quickened, and hearts kindled with true Christian love and fellowship. It is to be regretted that "centennials" do not occur annually, or, better still, monthly, if each could bring the men of the church together in such beautiful fellowship as was experienced by the three hundred men who sat down together on the evening of April 15th, 1919.

Resumé of Address of Dr. John Timothy Stone

Dr. Stone's address was an earnest appeal for a more definite service on the part of individual men for individuals. He referred to the need that every church has of a broad and far-reaching vision, which involves the world field and relates the individual church to international and national problems. He spoke of the wasted energy in many churches through mere organization, without the personal and definite association of individual men. He said that after something over nine years in Brown Memorial Church in Baltimore, which had apparently been successful in its external and public influence, he was conscious that they had not reached many of the younger men and the stronger older men, to tie them in to specific church responsibility. He then referred to the work in Chicago in many phases of its personal direction, calling attention to one method of procedure, in which individual men had met regularly each week to reach other men. This process had been followed for ten years and with much success, over fifteen hundred people having united with the church during that period as a direct or indirect result of that work.

The address was interspersed with many personal instances and anecdotes relative to the subject. He called attention to the fact that strong men must face the responsibilities within

RICHARD BEATTY MELLON
Chairman First Trustees of Centennial Endowment Fund.

the church today with their time, money and personal effort, if results are to be gained. "A man who cannot pray in an office building or in an automobile which is going twenty miles an hour, is not alive to the spirit of his own age and the adjustment of practical religion and the necessities of the present hour."

Dr. Stone also referred to the necessity in the great community church of having a sufficient endowment or sustentation fund, which would make permanent the work in that community. He went so far as to say that he believed that endowment should usually equal the valuation of the property of the church, and that increased gifts on the part of the living congregation should be turned, as far as possible, toward benevolence. Practical illustrations of the value of this phase of work were given from his own parish.

Dr. Stone expressed his appreciation of the splendid group of men who faced him, and said he knew of no other church in the country which could surpass that gathering in the quality and spirit of its men.

WOMEN'S DAY

Mrs. William M. McKelvy

WEDNESDAY, April 16, was set aside in the week of the Centennial Celebration as "Women's Day." The many meetings held in preparation resulted in the plan to devote the early part of the afternoon to a history of the development of woman's work during the century, which was to be illustrated with living pictures.

This was to be followed by a reception in the lecture room and a visit to the curio or relic room in the chapel. In the evening an Old Folks' Concert was planned to conclude the day's celebration.

All our friends and former members were invited to be our guests for the day and evening. The pictures were impersonated by our young people—the children and the women in general. The First Missionary Meeting was unique in the fact that all those taking part were either charter members of the society or became members in very early days. Mrs. John Gillespie conducted the meeting, Miss McConnell was the secretary, while Miss Spahr, Mrs. J. M. Pardee, Mrs. Will McConnell, Mrs. Harris Crawford, Mrs. Samuel Dickey, Miss McCombs and Mrs. R. H. Negley were in the pictures. They were all attired in costumes of 1870 and seemed to enjoy the bringing back of those days as much as the forty little children did in the first picture of the afternoon, when in quaint dress of the children of 1819 they assembled for school. The older children of this group were afterward the wee waiters at our Colonial Tea, in the lecture room. Each tableau was a true picture of the costume of the period it represented and many treasures were brought forward to make them complete. Our spinning wheel, the quilting frames loaned by Mrs. Jenkins, and containing a partially quilted comfort, were genuine indeed. In the picture of war work of 1861, honored veterans of our church passed by in review.

The historical paper by Mrs. H. P. Pears which follows will explain the nine illustrations of the various periods given in the tableaux. First, School Children of 1819; second, The

THE WAR WORK OF TODAY

Quilting Bee; third, The Spinner; fourth, Work During the War of 1861; sixth, The First Missionary Meeting; seventh, Our Buds of Promise; eighth, The Spirit of Religion; ninth, War Work of Today.

Historical Interpretation of Tableaux

Mrs. Valeria M. J. Pears.

Every important work has been founded because some one, some time, has had a vision. The church in this instance is the visible result. Long back of the organized work, springs of interest unrecorded loom up today.

But before I begin my story we must glance backward a century, and give a brief sketch of East Liberty as it then appeared. Your imagination will be duly taxed in recalling the Greensburg Pike, now Penn avenue, with a few old log and frame houses of two or three rooms. Corner of what is now Penn and Collins avenue was a frame steam mill. Upon the site of McMurray's drugstore was a dilapidated old tavern with extensive stablings. In the rear of this a frame house of very small dimensions. Where the railroad now crosses Penn avenue another small frame house. Back of what is now known as the Liberty Block an old log tavern, originally Thompson's, afterwards Beitler's.

On Black Horse Hill another of the same called Black Horse Tavern, and the old Negley mansion, corner of what is now Negley and Stanton avenues. Then dot the valley here and there with a few log houses and you have East Liberty as it was in 1819.

The real action of the tale begins in the center of the above picture, where a small frame schoolhouse, 16x20, built by Mr. Jacob Negley, situated near the site of the present church, where children of East Liberty valley gathered daily and learned " 'Tis education forms the common mind; just as the twig is bent the tree inclines."

The early settlers enjoyed few religious privileges. Occasional services were held by ministers of various evangelical denominations in this small schoolhouse just described. In these early days—for Pittsburgh was in its infancy, having been chartered only three years before—women were not en-

gaged in regular church work, but led very busy lives in their homes, looking after large families with wool to spin, stockings to knit, and all sewing done by hand, as machines had not then come into use. There is ample evidence obtainable not only of the great antiquity but also of the wide, almost universal, diffusion of the art of spinning antedating weaving, which was also the occupation of the women in their homes, that the homespun clothing might be provided for the families, that known as linsey-woolsey being in general use.

After the laborious domestic duties enumerated, it might well be thought that there was little time for any sociability among the families of East Liberty valley; but on the contrary, many were the occasions through the year that the women gathered together to make merry and to assist each other at the husking bees, butchering, apple butter making and quilting. These were festive occasions, particularly the latter, when great preparations were made, for the Sunday gown must be donned and an early start after midday made to meet at one of the homes to participate in the quilting of a marvelous patchwork quilt, where both fingers and tongues were busy until early candle light, when the work was laid aside to welcome the men of the families, who came to partake of the good cheer of a bountiful supper, and ending often in the young people attending a spelling bee or a singing school with a sleigh ride home, and when the snow fell during the winter the merry music of the sleigh bells and happy young voices could be heard over the hills and valleys of East Liberty.

After the Civil War broke out patriotism ran high. Already the news of the assault on Fort Sumter had resounded through the land and President Lincoln's proclamation had been issued with a call for troops. Pennsylvania men were among the first to respond, and on April 15th, 1861, 20,175 brave men, almost double the quota, joined the militia.

The Arsenal on Penn avenue, not far from this historic spot, was the scene of great excitement and increasing activity, great quantities of firearms and munitions were collected for immediate use, and while precaution was taken to guard night and day, an accident occurred that some may remember today. The rumbling noise heard at night for quite a time in the

vicinity of the Arsenal aroused the curiosity of the neighbors, and they set out to investigate and found that the sound proceeded from the moving of firearms and munitions to a place of shipment by a traitor named Floyd, who was about to send it to the Confederate army.

Troops of soldiers were passing through Pittsburgh by thousands with the same disease of hunger that canteen workers now have to deal with, and the loyal women came to their relief by giving edibles, emptying their cupboards of all provisions until they were as bare as the traditional cupboard of Old Mother Hubbard. But this was inadequate to meet the demands, and the women of this church formed with others all over the city to carry on a scheme of great proportions to raise money to provide for the increasing war needs. A large temporary building was erected on a plot of ground that is now a park opposite the Allegheny market house on Federal street and called it the Sanitary Fair. Every amusement and interest was introduced to attract the populace. People, regardless of creed and sect, engaged in making it a success. Distinguished and notable people from all over the state became patrons, and the name of President of the United States, Abraham Lincoln, headed the list. It was a wonderful success and lasted some weeks. Afterwards old City Hall was used as a place to feed all soldiers passing through the city.

The women of this church threw open the doors to all who would come to aid the war work, which consisted in making hospital garments, bandages, slips of pasteboard covered with calico and muslin, and scraped lint from muslin and linen which was used for sores and wounds in the army. Probably the precaution for sanitation was not so strictly enforced as it was in this world's war—for microbes had not been discovered, and "where ignorance is bliss, 'tis folly to be wise."

When the battle fields grew closer great was the alarm over the cry "The Rebels are coming." With women, to be forewarned is to be forearmed; they gathered their valuables and buried them in some unsuspected spot, often using the old silver water pitchers as the receptacle in which they hid their treasures.

From the beginning women were a part of the Sunday school, which antedates the church by several years, although history tells us when organized at its first session Luke Loomis and Isaac Harris and nine children composed the school. But it was not long before the good women among the Baileys, Barrs and other families had a part in the work, although silent are the records. But it is ever so where women are concerned, for St. Paul bade them to be modest, therefore their efforts remain unrecorded.

Long years before organized work began for Home Missions, women met together to sew for the poor and for missionary families in the far West, to whom boxes were sent to supplement their meagre salaries, and many letters are in evidence bearing testimony of the joy and comfort they gave. About 1866 the regular organized work began with Mrs. Wm. B. McIlvaine, the pastor's wife, as president. They met weekly, but soon found that all-day sewings were necessary, as the workers in the South for Freedmen claimed their aid, and finally added the work for supplying the city hospitals. In 1885 the society became an auxiliary of the Pittsburgh and Allegheny Presbyterial Society.

Oh, were there time to mention the names of these faithful women whose memory we so fondly treasure! But there are some present today who will recall, like the writer, the friendly social group of women who composed the Sewing Society, as it was then called, and from which the entertaining items of news that were gathered during the afternoon were related by the mother on her return home.

It was not until 1884 that the women organized for foreign missionary work. Mrs. Kumler came as the pastor's wife, with her vigorous, bright, active mind, and advanced ideas on missions, quietly viewed the possibilities. She met with the society to sew one afternoon. When the right time came she simply said: "We have met today for Home Missions. Next Friday we will meet for Foreign, for they are all one." The women came and the cause of Home Missions never suffered, but rather increased in interest, as is shown by the report for that year,

A GROUP OF "OLD FOLKS"

box work amounting to $823.04, collection in cash, $1,114.17, a total of $1,937.21. But we have anticipated and must now turn backward a few years.

The Philadelphia Board, which celebrates its fiftieth anniversary next year, endeavored to have the East Liberty Presbyterian Church begin work for Foreign Missions, and Dr. Gillespie laid the matter before the women, but they were so busily engaged in Home Mission work that they were unwilling to attempt any new work. So he appealed to the young ladies of the congregation, and one afternoon, with Miss Annie Graham, Miss Amelia Spahr, Miss Lide McConnell and Mrs. Springer Harbaugh in charge, the following young ladies met at the church: Miss Tillie Paulson, Miss Annie Imhof, Miss Rebecca Stotler, who became the treasurer. Meetings were held from house to house each Friday afternoon from October to April to make fancy articles, and in the spring gave a fair. The result of the work was $150, which was given to the general fund for Foreign Missions. Mrs. Edward Negley was the second president. By subscription and a fair $200 was raised. The next year the society pledged this amount each year towards support of a missionary. A treasurer's receipt dated Feb. 21st, 1874, is in existence for money given in support of Mrs. M. L. Barker, Rat-Nagiri, India, whose husband first established that mission station. In 1877 this society became responsible for the support of Mrs. Armanda B. McGuinnis, now Mrs. Goheen, of India. This sentence in one of the minutes leads us to believe that an organization existed in 1870: "It is suggested that our treasurer get a new book as the old one is worn out, having been in use since 1870." We feel happy that almost all of the original members remain to greet you today.

There have been a large number of bands and auxiliaries formed since 1870, with a history quite as important and effective as any organization in the church, with good consecrated leaders, who have been an inspiration to the members. But with the limited time given to me it would be impossible to do justice to the subject, especially as changes took place from time to time, merging and consolidating, with changes in leaders

and names of bands. Among the last to be formed was the Ladies' Aid Society. It is just ten years old. They look after the interests of the church and do the box work for hospitals that was formerly done by the Home Missionary Society.

But the oldest band is the Buds of Promise, organized in 1877 by Mrs. Daniel Wallace, Mrs. Thomas Patterson and Mrs. Jos. Torrens. After the death of Mrs. Wallace, Miss Lehmer and Miss Amelia Spahr continued it. Then followed Mrs. Jno. Gillespie, Mrs. A. M. Thorne, Miss West McCay (now Mrs. Pardee), Miss Lizzie Johnston (now Mrs. R. W. Patterson), Mrs. Kumler, and in 1893 Mrs. Robert Patterson again became the leader. For over twenty years Mrs. Jno. H. McKelvy has been its faithful leader and hundreds of children have had the missionary spirit implanted in them as the result of her teaching. Never can the fruits of this band be estimated as only a partial record exists, but there has been something like $4,700 in collections.

THE CROSS

The first thing one looks for in a picture is the principal object or the painter's point of view. Everything else is of secondary interest. Our point of view, the culminating point, which all these past activities lead us to, is the Cross of Christ at which all points meet. "And I, if I be lifted up from the earth, will draw all men unto me."

"See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The gospel call obey,
And seek the Saviour's blessing,
A nation in a day."

VICTORY

We have arrived at the last decade of the church's history and the most momentous in the history of the world. Never before in any country or any age has there been anything to compare with the situation that has existed for nearly five years. Out of this vortex of savagery, frightfulness, and cruelty of the world war arose the beneficent ministration of the American

THE BUDS OF PROMISE—MRS. JOHN H. McKELVY, LEADER

Red Cross, the most potent balm for the relief of the sick, wounded and dying men on the battlefields. That uplifted banner with the emblem of the merciful cross waving over the stricken nations of Europe bringing hope, cheer and comfort to the distressed and suffering that no words can convey. American women enlisted enthusiastically under this banner, none more so than the large number from this church, spurred onward by that service flag with its 120 stars—three of them golden, "The Eternal Jewels of the Short-Lived Night." Under the efficient leadership of Mrs. W. N. Frew, over two hundred women met daily, working with energy and ability that could scarcely be equalled. The heads of each department showed the greatest efficiency and faithfulness. Women who were engaged during the day worked evenings. Every call and demand for service was met. Sewing, surgical bandages, nurses, ambulance drivers, and canteen workers. The vastness of the undertaking may be gathered from the following report: 115,163 surgical dressings, 25,404 hospital garments, 6,781 knitted articles and in collections $106,000.11. With this record it is fair to assume that women had a large share in winning the war, and today stand shoulder to shoulder, in loyalty to their country and to their flag, that shall never be lowered for any other, that waves in its spotless beauty and untarnished glory. We have room but for one flag. It has symbolized but one emotion: "My country, my whole country, and nothing but my country."

OLD FOLKS' CONCERT

NOTHER capacity audience filled the church on Wednesday evening, and were more than delighted with "Ye Olde Folkes' Greate Concerte, by Father Burchfield's Singin Skewl, at Early Candle Light."

As the name indicates, it was a real old-time performance, every detail planned with an eye to avoiding anachronisms, even the unique program printed on brown paper announcing "Ye Lyste of Hymns and Worldlie Songs to be Sung at East Liberty Presbyterian Meeting House."

The concert was ably conducted by Prof. Robert J. McDowell, who for many years has been the efficient director of music in the prayer meeting and Sunday school. Miss Josephine Babst, prayer meeting pianist, was the capable chairman of this committee.

Director McDowell was arrayed in the garb of a mediaeval musician and the performers, numbering more than sixty, were arrayed in costumes of a century past, while a quaint little melodeon, more than a hundred years old, belonging to Mrs. R. Heberton Negley, graced the platform.

The audience was first entertained with an overture on the organ, rendered by Mrs. Huseman.

When the opening hour for the concert arrived, electric lights were turned out and with them withdrew the atmosphere of the present era, and the waiting audience was once more transported in fancy to the East Liberty of 1819.

All eyes were turned toward the rear of the auditorium, where twinkling little lights seemed to fall into procession.

Slowly and gracefully the singers, in their quaint and beautiful costumes of the long ago, marched up the aisles of the darkened auditorium to the platform, each bearing a lighted candle, and singing "Love's Old Sweet Song" in harmonious unison.

The note of patriotism was struck when the audience joined in singing "The Star-Spangled Banner." As the various num-

bers on the program were rendered with artistic skill by chorus and soloists, one round of genuine applause was only succeeded by another as the melody was caught of these songs so old, and yet ever able to strike the chord of a fresh response.

To many in the audience, sweet memories clustered around the old, familiar melodies, memories perhaps of days gone by, when in childhood's care-free hours, these same songs were sung by a fond mother's loving voice.

The second part of the program opened with the "Soldiers Chorus," a special feature of the evening. With the opening chords of the song, returned soldiers, members of the congregation, led by Uncle Sam, in the person of Mr. William Cotton, of Bellevue, six feet six inches tall, marched through the church, while the audience stood at attention.

This number was followed by the sweet strains of "Silver Threads Among the Gold," with "Sister Betsye Cheerful Prentys" at the old-time melodeon, from which she succeeded in extracting melody out of all proportion to the size of the instrument, which blended harmoniously with the rich voices of the singers.

After singing the "Marseillaise" and "Home, Sweet Home," the audience dispersed, feeling as though they had really enjoyed the simplicity of a nineteenth century concert carried out with talent worthy of twentieth century development.

HOME-COMING DAY

April 17, 1919

HE great celebration would have been decidedly incomplete had there not been a special occasion provided for the home-coming of the absent members of the church family. The return to the parental roof of former individual members to receive a hearty welcome from the personnel of the present, afforded a happy occasion, when old friendships were revived, old scenes reviewed, and a general hour of good fellowship enjoyed.

In addition to the reception of individual members, East Liberty Church in her ecclesiastic capacity received her children to the third generation.

The chapel and church parlors were tastefully decorated with flowers and exotics, with our own dear Old Glory and flags of the Allies and the newly adopted church flag; drawing room lamps with their bright-hued shades and mellow light adding to the effectiveness of the very homelike scene.

In front of a background of towering exotics stood the receiving party, Dr. and Mrs. Sneed, the Rev. Mr. Gearhart and Mrs. Gearhart, Mr. and Mrs. John Updegraff, Mr. and Mrs. M. D. Shields, and Mr. Samuel E. Gill, representing the elders, Mr. and Mrs. E. C. Merrill and Mr. and Mrs. George B. Roessing, representing the board of deacons, Mr. and Mrs. Lewis Hicks and Mr and Mrs. Charles H. West representing the board of trustees.

A letter of congratulation and felicitation from the Historical Society of Western Pennsylvania was read by Mr. Wm. M. Robinson, in the absence of President Wm. H. Stevenson, who was unable to be present, followed by letters from some of our missionaries.

Dr. Sneed was chairman of the evening, and in a happy and humorous vein introduced the pastors of the various churches which have gone out from the parental roof of East Liberty Church to build up a church of their own.

The first church to go out was Mt. Olive, which later united

with the Sixth Presbyterian Church, and was represented by the pastor, the Rev. B. F. Farber, D.D., who responded in an appropriate speech of congratulation.

Dr. Hugh T. Kerr, with a witty speech, brought greetings from Shady Side Presbyterian Church, the next child to leave the parental roof. He testified to the gratitude of himself and his congregation for the efforts made by twenty-two people, of whom eleven came from East Liberty Church, five of whom he said were Aikens and two Negleys, in organizing this important church.

Park Avenue Church being without a pastor at the present time, the Rev. Charles Chalfant, D.D., son of the late Rev. George M. Chalfant, D.D., for many years the beloved pastor of Park Avenue Church, expressed cordial greetings in a humorous vein.

The Rev. John Alison, D.D., followed with a cheery greeting from Point Breeze Church, which went out in 1887, when forty members, including Elder Charles Arbuthnot, organized another center of worship and influence.

Highland Avenue Presbyterian Church responded in the person of Dr. C. P. Cheeseman, their first and only minister, whose long pastorate has borne abundant fruit. In Dr. Cheeseman's response he paid a gracious compliment, when he said "Our Mother, although a century old, still has the bloom of youth upon her cheek."

Valley View Presbyterian Church responded through Mr. George O. Reemsnyder, a senior at the Western Theological Seminary, who is supplying the pulpit, and in a pleasing manner expressed congratulations and good wishes.

The Italian Church was represented by the pastor, the Rev. Giacomo Maugeri, who brought a grateful message of congratulation from his flock, which has always been under the fostering care of East Liberty Church.

The Rev. Thomas Watters, D.D., pastor of the Tabernacle Presbyterian Church, responded with cordial felicitations expressed in a happy vein from the first grandchild, which consolidated in 1906 with the First Reformed Presbyterian Church of Pittsburgh.

The Rev. Paul Sappie, pastor of the Lemington Avenue Church, with which another grandchild, the Apple Avenue Church, united, also brought congratulations.

The Rev. P. W. Snyder, D.D., pastor of the Homewood Presbyterian Church, another grandchild, was unable to be present.

Dr. Francis W. Crowe responded for the worthy great-grandchild, Blackadore Avenue Church, and expressed cordial good wishes for the future prosperity of East Liberty Church.

Another interesting feature was the address of greeting from the Rev. John D. McBride, pastor of Beulah Church, who no longer feels that we are trespassing on her ecclesiastic boundaries.

The eldest communicant in the church, Mr. Henry P. Krebs, for many years a member of the board of trustees, was remembered on this occasion. It was a matter of regret that Mr. Krebs was unable to be present, but his daughter, Mrs. Harry W. Fulton, accepted on his behalf the tribute of a beautiful American Beauty rose which Dr. Sneed presented in the name of the congregation with fitting words of appreciation of our senior member.

The relic rooms, with their cordial guides, were an attractive resort for all, and later delicious refreshments were served in the church dining room, Mrs. Kate Edna Negley Gerst and her assistants proving themselves efficient entertainers along this line.

THE RELICS

MARGUERITE M. ELDER

N interesting feature of Centennial week was the exhibit of relics in the beautiful rooms on the second floor of the Kumler Memorial Chapel. The committee in charge of this exhibit consisted of more than fifty members, several of whom were lifelong residents of the East Liberty valley and have been identified with East Liberty Church from childhood. This committee was organized into groups and for several weeks a diligent search was made for interesting relics. Old trunks were opened, precious treasures unpacked and many sacred memories thus awakened. The members of the congregation contributed so generously that the collection of rare historic treasures was not only a great surprise, but a real delight to the visitors.

It would be difficult to enumerate the most interesting features of the exhibit, so great was the variety; yet each object, mute but eloquent, revealed something of the life and customs of the noble pioneers, who had builded so well for future generations, and whose names we shall always revere.

The collection of rare editions of hymnals and sacred books included the Bible used by the Rev. John Joyce when he preached his first sermon to the East Liberty congregation in 1828.

Another interesting Bible was an illustrated edition printed in Nuremburg, dated 1747.

Olden time song books used by the choir leaders, small hymnals without the music and with almost unreadable print, especially by candle light, and many other books, equally interesting to the book lover, covered the tables.

The valuable collection of oil portraits included those of Mrs. Barbara Anna Negley, and several of her descendants, as well as those of a number of other distinguished citizens of East Liberty.

Portraits painted on ivory, miniatures and old ambrotypes, photographs of childhood days and antique costumes brought to mind many happy days and dear friends of long ago.

The original silver communion set, consisting of twelve mas-

sive goblets and two tankards, long since discarded for the modern individual sets, was suggestive of the sacramental services of these people of sainted memory, and interwoven very closely with the life of the church.

The beautiful needlework of the ladies of the early days was well demonstrated in the quilts of every age and pattern. Among this choice assortment was a beautiful silk quilt made and presented to Mrs. Kumler by a mission band of the church, called the "Earnest Workers," in charge of Miss Lizzie Liggett.

Most attractive were the samplers worked in wool on perforated cardboard. The quaint scene, suggestive motto and bright, but artistic, color scheme showed the taste and industry of the girls of the early period.

Cases of rare old china, each piece with a history all its own; time pieces, lanterns, candles, chairs, war trophies, and many other most precious and valuable articles contributed largely to the interest and success of the exhibit.

The arrangement and care of the relics during the exhibit were largely in the efficient hands of Mrs. R. Heberton Negley, Miss Sarah Aiken, Mrs. Nathan B. Henry, Miss Minnie McFarland, Miss Fannie Werdebaugh, Miss Alice McConnell, Miss Annie Irwin and Miss Mary Ortman.

The exhibit rooms were open to visitors Wednesday, Thursday and Friday of Centennial week and many guests enjoyed the curios and recalled happy memories of bygone days.

GREETINGS

One of the many gratifying features of our very delightful Centennial Celebration was the assurance through the many greetings received, that our distant friends were with us in spirit, and that their cordial thoughts and good wishes were wafted from all directions and over many miles of space.

Our thoughts, also, were of the absent ones whose presence would have been an added joy on this occasion.

Especially was this true of our missionaries, those who have gone into the Master's service from this church, as well as those who represent us on the mission field at home and abroad. To each and every one, East Liberty Church responds with a cordial Centennial Greeting "In His Name."

CENTENNIAL COMMUNION SERVICE

Good Friday, April 18, 1919

"THE Lord Jesus, the same night in which He was betrayed," said, "This do in remembrance of Me," as He instituted the precious memorial of the Lord's Supper.

So, as the shadows of the night gathered on Good Friday, the generally accepted anniversary of the vicarious death of the Son of God that sinners might have Life Eternal, the church members gathered to participate in the Centennial Eucharist. This memorial is usually celebrated in the morning, but any one who has ever had the privilege of attending a similar service at night will agree that the observance under such conditions, all else being equal, is fraught with a peculiarly impressive significance and solemnity.

Dr. Sneed, with the assistant pastor, the Rev. Harry A. Gearhart, and a former assistant, the Rev. G. A. Frantz, now pastor of the First Presbyterian Church of Van Wert, Ohio, ascended the pulpit as the organist rendered Stainer's "Processional to Calvary." A hush fell over the large audience as the choir followed with the appropriate and well rendered anthem from "The Crucifixion," "God so Loved the World."

The devotional exercises included the singing of the hymn, "O, Sacred Head, Once Wounded," by the congregation, and was followed by a baritone solo by Mr. James C. Baird, for many years an esteemed member of the church choir. The rich, vibrant tones of Mr. Baird's powerful voice, feelingly mellowed to the strains of "There Was Darkness Over All the Earth," from the same oratorio as the preceding anthem, formed an impressive prelude, blending into the choir's fine rendering of "The Appeal to the Crucified."

Another hymn was sung by the congregation, followed by the reception of new members, after which the Rev. G. A. Frantz delivered the communion sermon, which was marked both in subject and delivery by an impressive spirituality, affording an effective preparation for the spiritual feast of the Lord's

Supper which ensued, the elders assisting, as usual, in the distribution of the elements. We are pleased to present a resumé of Mr. Frantz's address.

Melodious strains from the organ of familiar, well loved hymns floating softly through the auditorium during the passing of the elements added another tender touch to an already soul-impressive observance of the Lord's Supper.

The service closed with the usual devotional exercises, the congregation joining in the precious hymn, "Till He Come."

"Till He come! O let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that 'Till He come.'

"See the feast of love is spread,
Drink the wine, and break the bread:
Sweet memorials,—till the Lord
Call us round His heavenly board;
Some from earth, from glory some,
Severed only till He come."

SYNOPSIS OF COMMUNION SERVICE ADDRESS

The Rev. G. A. Frantz

THE LAST WILL AND TESTAMENT OF JESUS

HAVE been thinking today, through the hours our Lord has been hanging on the cross, of His last will and testament, for He, too, made one.

I. He had some property. He left this. What else can any one do with property? But how different from us He was! He did not seem to care what was done with it. Wills we make often look like our effort to reach out through time our dead hands to control forever property which was ours to use for a span of days only.

(1) His clothes belonged by law to the soldiers who slew Him. They took them. He willed it so. I have often wondered what became of those garments. Did they make those soldiers better men, because they had protected His dear body? Perhaps not; no more than our putting on a creed, which is the garment of a great faith, can give us the power of the living belief.

(2) His purse He left. You will leave yours. There are no pockets in a shroud. Jesus made no mention of it. He got it who wanted it most. Judas kept it for the thirty pieces of silver.

These were His items of property. He disposed of them in a way befitting their worthlessness.

II. But Jesus had some treasures. And He directed specifically where they were to go.

(1) He had His mother. He saw, from the cross, the pain of desolation in her eyes; and He gave to her another son, and to John a mother. It is so that He gives gifts to His beloved. Treasure yours for His sake.

(2) He gave His pardon to the thief who knew his spirit's need; to the soldiers for their dark part, though they knew not that they needed forgiveness. We share in the rich inheritance of His pardon. Why not be as honest as the thief, and ask for it?

(3) He left his peace to His friends. None other can receive it. He must be near to breathe it upon us. No others have peace. There is no peace, saith my God, to the wicked. There is no unrest to His pardoned. His peace belongs to His pardoned.

(4) When the dread darkness was passing, and all was finished, with a victor's shout, with a loud voice, He cried: Father, in Thy hand I trust my spirit. In a very real sense He had never taken His spirit out of God's hand. He willed that it should rest there forever and forever. That is the safest keeping for our most priceless treasure.

On the old landed estates of the old world, a good master left some thing in his will for every one, from eldest son to lowest servant. So we have a part in the "inheritance incorruptible and undefiled," left to us by the last will and testament of Jesus. God forbid that ours should be the garments, or the worn and useless purses, when we so much need His pardon and peace. "Father, forgive them." "My peace I give unto you." These treasures, O Lord, we humbly ask as our portion forever.

SOLDIERS' DAY SERVICE

April 19, 1919

LARGE concourse gathered on the afternoon of April 19th, when the atmosphere was permeated with the sentiment of Christian patriotism.

Veterans of the Civil War and the Spanish War, with World War soldiers and Boy Scouts took part in the beautiful religious-military services incident to the unveiling of the rich bronze tablet presented by the pastor and his wife, Dr. and Mrs. Frank Woolford Sneed, to the church in memory of the one hundred twenty soldiers who went into their country's service from East Liberty Church, three of whom made the supreme sacrifice.

The beautiful "Pilgrims' Song of Hope" furnished an organ prelude in harmony with the occasion, after which the audience joined heartily in the singing of "America."

With Dr. Sneed and Mr. Gearhart in the pulpit were Chaplain George M. Duff and Capt. Roy F. Miller, a member of this church, who entered the service while still a student at Western Theological Seminary, both of whom we rejoiced to have with us on this occasion.

Chaplain Duff led in prayer, after which Mr. James C. Baird rendered the baritone solo, "Soldier, What of the Night?" in his usual masterly manner.

Mr. Gearhart read the Scriptures, and the choir sang a touching anthem from Grieg.

The veil was then drawn from the artistic and rarely beautiful tablet which graces the west wall of the transept, by Miss Josephine Paull and Miss Anna Kahle, sisters of two of the boys who were called higher.

The massive tablet is of bronze richly embossed in conventional floral design, with wreathed pillars on either side, the gift being a beautiful expression of Dr. and Mrs. Sneed's affectionate appreciation of the willing and patriotic service rendered to their country by the soldier boys under Dr. Sneed's pastoral care. As a member of the National Service Commis-

sion of the General Assembly, Dr. Sneed made frequent visits to the war camps, and thus came in close touch with the soldiers in their camp life.

The tablet is inscribed as follows:

IN HONOR
OF THE MEMBERS
OF THE EAST LIBERTY
PRESBYTERIAN CONGREGATION
WHO PATRIOTICALLY ANSWERED
OUR COUNTRY'S CALL FOR SERVICE
IN THE GREAT WAR FOR
THE FREEDOM OF HUMANITY
A. D. 1914 — A. D. 1918
AND IN LOVING REMEMBRANCE OF THOSE
WHO THEREIN MADE THE SUPREME SACRIFICE

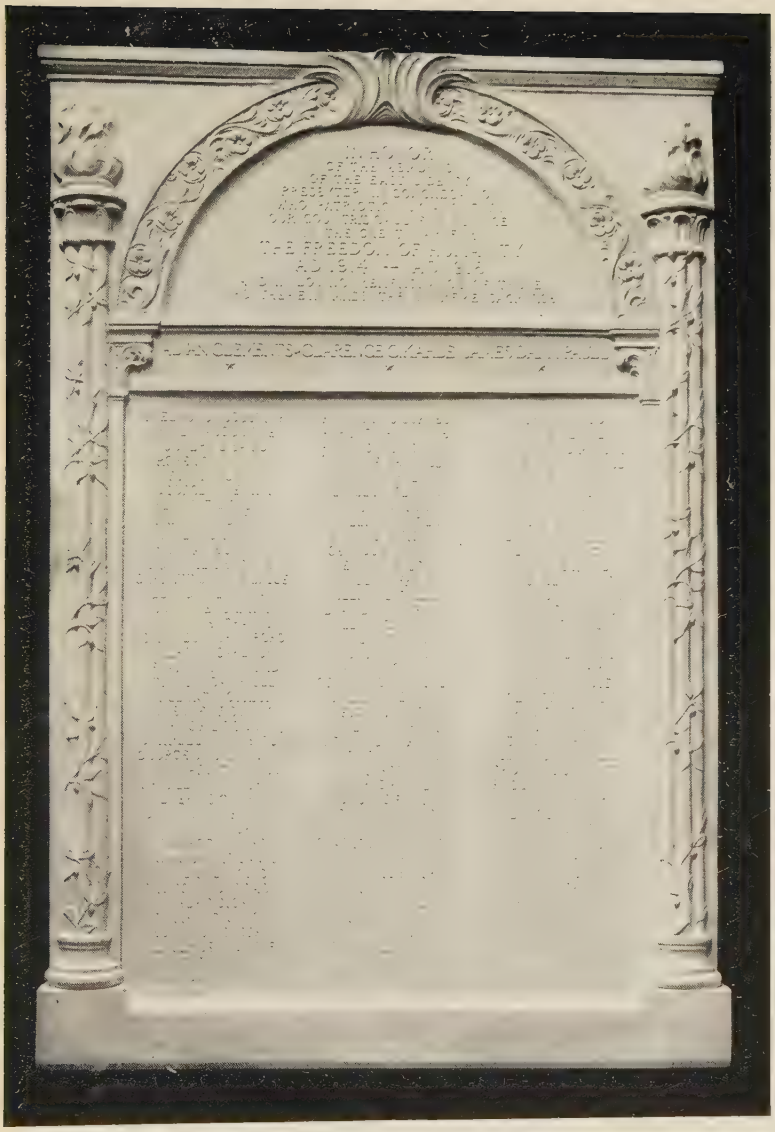
ALVAN CLEMENTS ★ CLARENCE KAHLE ★
JAMES DANA PAULL ★

Dr. Sneed's able address of presentation, in which he read the foregoing inscription, and Capt. Roy F. Miller's gracious response, are herewith appended.

During the service a deep solemnity pervaded the silent audience as they stood reverently at attention.

Col. Roseman Gardner addressed the Veterans, the Soldiers and the Boy Scouts, eloquently exhorting all to foster the spirit of Christian loyalty and patriotism.

The choir rendered "Allegiance to the Flag" and the congregation joined in one verse of the "Battle Hymn of the Republic," which concluded the services in the auditorium.



MEMORIAL SERVICE TABLET
Presented by Dr. and Mrs. Frank Woolford Sneed.

HONOR ROLL

ALVAN CLEMENTS ★

CLARENCE C. KAHLE ★

JAMES DANA PAULL ★

M. ELWOOD AUGUSTINE
PAUL C. AUGUSTINE
JOSEPH S. BAIRD
ROBERT J. BAUMAN
EDWIN BLACK
GEORGE M. BEVIER
HERBERT C. BRENN
FRANCIS D. BROWN
JOSEPH S. BROWN
NORMAN B. BROWN
NORWELL B. BROWNE
GARRETT DUNBAR BRYCE
LLOYD W. BUERMAN
JOHN C. BUCHANAN
EDWIN P. BUCHANAN
CHARLES C. CRAWFORD
MILFORD CAREY, JR.
FRANK S. CRAWFORD
CLYDE W. CAMPBELL
ROBERT W. CLARK
CHESTER F. CLARK
HUGH L. COBB
CHARLES M. CORBIT, JR.
GEORGE S. CUNNINGHAM
A. HOWARD CARROLL
CHARLES M. CHRISTLER
EMERY C. CHAPIN
DONALD S. CLEMENTS
WILLIAM A. DUCKHAM
GEORGE M. DUFF
JOHN WYNNE DAVIS
ROBERT L. DAVIS
BURTON A. DARRACH
ROBERT DICKEY
FRANK W. DICKSON
EDWARD J. DIETER
CLARENCE F. DOERR
WM. HENRY DUNCAN
HAROLD W. DUNCAN
RAYMOND S. ECKLES
ROBERT N. ENTWISLE
HOWARD FISH EVANS
WM. CLYDE FERGUSON
CALVIN WM. FLEESON
NEVILLE A. FLEESON
IAN FORBES
WILLIAM FOSTER
HOWARD R. FISHER
GEORGE P. FULTON
HENRY W. FULTON
WILLIAM FREW
WILLIAM L. FULLER
ALLAN BROWN GRAHAM
WILLIAM GATES, JR.
RALPH E. GILL
ALBERT C. GILL
JACOB E. GRIME
GEO. VINCENT HALLER
RALPH A. HERROD
WENMAN A. HICKS
MISS ELLEN J. HOBBS
ALEXANDER H. HUNTER
J. SCOTT HARTJE
FRANK SNEED HAINER
J. RUPLE HAINER
THEODORE F. HANNA
C. DIXON HARNACK
HOWARD DEF. ISRAEL
CHARLES W. JENNINGS
EDWARD A. KEISLING
MARSHALL B. KIEHL
WILLIAM C. KING
VERNARD A. KIRSCHLER
WILLIAM M. LAIRD
WM. A. LUBBERT
CHAS. A. LUBBERT
L. THAYER LYON
PRESCOTT L. LYON
JOSEPH S. MATSON
RALPH K. MERRILL
RICHARD KING MELLON
LESLIE MacM. MERRILL
HENRY C. MURRAY
ROY F. MILLER
MATTHEW T. MELLON
ROBERT B. MILLER
EARL MITCHELL
ROLAND M. MORGAN
A. H. McCLELLAND
J. CLARENCE McCARTHY
ARTHUR D. McILVAINE
WILLIAM F. McAFEE
C. LOCKHART McKELVEY
W. J. McSHANNIC
THOMAS D. NEWELL, JR.
HARRY E. OVER
WALTER W. PARDEE
GEORGE PAULL
JAMES T. PRENTICE
JAMES H. PHILLIPS
EARL REICHARD
EDMUND W. RIDALL
THOMAS S. SCHULTZ
EUGENE M. SCHUMAN
JAMES R. SHARP
GEORGE R. SLOAN
MARCUS A. SMITH
ROBT. NELSON SOPER, JR.
ALDUS K. SHENK
BURTON J. SPEAKER
SIDNEY A. STEWART
SUMNER EVANS THOMAS
ELMER S. WARD
JOHN WHITE
SAMUEL BRAINARD WEST
L. WAINWRIGHT VOIGHT
ZAREH EDWIN YARDUM

ADDRESS OF PRESENTATION

The Rev. Frank Woolford Sneed, D.D.

This has been a great week in the life of East Liberty Church. It is personally gratifying to me that two of the one hundred twenty names of our Honor Roll are ministers, Chaplain Geo. M. Duff and Capt. Roy F. Miller.

This Centennial week would be incomplete unless some special recognition was made of the one hundred twenty members of the congregation who responded to their country's call. I feel that I speak not only for myself but for the whole church when I say that you are the idol of our hearts. And we say this with no lack of appreciation of the valuable services of those who remained at home. It is a joy to me to testify to the faithful, untiring labors of those who could not go. Scores of men and women finished the tasks you left unfinished when your country called you; and some broke down beneath the load, and thus made the supreme sacrifice as really as those who fell in action. But even these, if they could speak to us today, would say, Give first place to those who wore the uniform.

To you was committed a difficult and perilous task; and you did not fail. Future generations will tell of you and your achievements, and will revere your memory as we revere the memory of the fathers of '76.

It was my duty and privilege many times to speak to the men in uniform before they went overseas. These occasions stirred me deeply. Twice I was asked to speak at a flag raising when groups of soldiers were present. This was the feeling that possessed me, and to it I was impelled to give expression: The most precious thing to a true American citizen is that flag we call Old Glory. It has never been borne by an army of oppression, but has always led an army of deliverance. It stands, as our President has said, "for honor; not for advantage," and it has never been defeated in war.

You can imagine the feelings of those at home when they placed it in your hands and started you on your long and perilous journey. Those were anxious days a year ago when

mile after mile the Allied army was pushed back toward Paris, and we knew that our own fellows, bearing our flag, were drawing near and nearer to the front line every hour. Men, we worked with a fury; we thought deeply; and we prayed often. Every day, at twelve o'clock, the old church bell was rung to remind people, far and near, to stop and pray. The faithful Red Cross workers turned aside from their important task for five minutes and bowed their heads and lifted up their hearts to the God of battles. The good women gathered here every Thursday morning for prayer, and for prayer alone.

News came that things looked desperate, and that General Pershing had decided to throw into the breach our best-seasoned troops, the regulars and the marines. The nation was on tiptoe; men and women spoke to eath other in subdued tones, when speak they must; we knew our boys were dying; we were nerved for the sacrifice, but would it avail? The future of the world was at stake. Men, it was a supreme hour for you, and for us. I can assure you that we were all in that battle. Some of you in uniform were on the firing line; others, denied this privilege, would gladly have exchanged places with you. Young men and women at home were working as though all depended on them. Aged men and women, who could do little else, lived with God in prayer.

Then the news came that the line held fast, the Hun was stopped and his retreat had begun, from which you never allowed him respite until he cried for mercy. From the hearts of millions, from assembled congregations, went up to God thanksgiving, genuine and true. "Praise God from whom all blessings flow," we sang with a new meaning. We honor you for what you did in that crucial hour.

We want to honor you also for what you are. We believe you are the cleanest, bravest and best army that was ever put into the field. Make no mistake; we are under no delusion regarding you. We followed you with rather critical eye. We knew that you could not be moral failures and at the same time military successes, and there was too much at stake to take any risk. This is why many even men of the world joined with the church in providing, at great cost, the things neces-

sary for your moral and spiritual welfare. Some, to be sure,, made moral failures, but most of you have come back braver and better men than you were before. You have caught the spirit of the noble ideal expressed by our President to the first departing army, September 3, 1917, when he said: "You are undertaking a great duty. The heart of the whole country is with you. The eyes of the whole world will be upon you, because you are, in some special sense, the soldiers of freedom. Keep yourselves fit and straight in everything, and pure and clean through and through. Let us set a standard so high that it will be a glory to live up to it, and then let us live up to it, and add a new laurel to the crown of America." And you have. For this we want to honor you.

This high standard we believe you will continue to maintain. You are again among us to rejoice our hearts and to inspire our confidence. We only wish that all the rest could be here today.

My comrades, I wonder if you realize the significance of this tablet bearing your names, about to be unveiled. The highest honor the church can confer upon her members is to allow their names to be inscribed within her sacred walls while they yet live. In thus honoring the dead we take no risk, for their work is finished; but in thus honoring the living, we express a confidence that should to you be inspiring.

And now a word for those who cannot speak—who will not come back—who made the supreme sacrifice. Three gold stars appear upon the tablet. They mark the names of those who sleep.

JAMES DANA PAULL

★

ALVAN CLEMENTS

★

CLARENCE COURTNEY KAHLE

★

"Rest ye in peace, ye Flanders dead.
The fight that ye so bravely led
We've taken up. And we will keep
True faith with you who lie asleep
With each a cross to mark his bed,

And poppies blowing overhead,
Where once his own life blood ran red.
So let your rest be sweet and deep,
In Flanders fields.

"Fear not that ye have died for naught,
The torch ye threw to us we caught,
Ten million hands will hold it high,
And Freedom's light shall never die!
We've learned the lesson that you taught
In Flanders fields."

"Soldier, rest! thy warfare o'er,
Sleep the sleep that knows not breaking;
Dream of battled fields no more,
Days of danger, nights of waking."

ADDRESS OF ACCEPTANCE OF MEMORIAL TABLET

Capt. Roy F. Miller

If I were to describe my feelings in coming here I would say they were reluctant—reluctant not because of this speaking, for I deem it a privilege; not because of the surroundings, for I consider them home; but I am reluctant to accept for my comrades a gift which to every thinking man in uniform appears like imposing on good nature. You have so filled our cup with your kindness that it has long since run over. We feel that this tablet should rather have been our gift to you, your memorial rather than ours.

When the call first came in the spring of 1917, and then successively throughout the following eighteen months, it was the mothers and fathers, sisters and brothers that were left behind that played the parts of heroines and heroes. Many has been the gray-haired mother who has sent away a son with a smile and then climbed to the attic or some other retreat to hide the tears that a smile could no longer cover. Many has been the sister who has waved an enthusiastic good-bye with a handkerchief and then when the train was out of sight used that same handkerchief to wipe the eyes that no longer could feign a cheerful "Good-bye! Good luck! God bless you."

I would not for a minute underestimate our own feelings at that time, but when we reached camp we forgot about it. There everything was hustling from morning until night and when there was no work, there were so many companions to sympathize and jolly with that a person could not get blue if he wanted to. But it was different with you. You had the more sober lot. Yours were clothes of sombre shades, in fact black at times—ours were the uniforms with all their splendor and color. Yours were fears by day and dread by night—ours was a loss of fear and dread. You had the soot and the grime and the toil without the glory. We had some of the toil and a little mud, but to us was given the glory. So I say that every thinking soldier is reluctant of still further honor after you have done so much. He would rather see yonder tablet engraved: "To the thousands of unarmed who never had the

chance to don a uniform, but fought the fight of freedom where they stood—heroes and heroines in the dress of common life."

Yet since the cast has been made and the letters set, we can do no more than bow before your kindness which has ever been in remembrance of us and forgetful of yourself.

We accept it with the deepest feeling of gratitude and only wish that we might have done more to merit it.

"Stand Men!" while I speak these last few words. May it be to us an inspiration to greater achievement. I am quoting from Lowell:

"New occasions teach new duties;
Time makes ancient good uncouth,
They must upward still, and onward
Who would keep abreast with Truth,
Lo, before us gleam her camp-fires!
We ourselves must Pilgrims be,
Launch our *Mayflower* and steer boldly
Through the desperate winter sea,
Nor attempt the Future's portal
With the Past's blood-rusted key."

Let it not be the stopping place of our endeavors but inspired by the achievement it represents, press on.

To others who may see it now and in the future may it stand as a monument to freedom—a glorious record of the price this church not only paid but was willing to pay.

After this impressive service, the comrades of three wars, followed by the congregation, marched to the church lawn, where appropriate exercises incident to the planting of a tree on the Penn avenue side of the lawn in honor of the members of the congregation who served in the World War were conducted. Comrade D. C. Shaw was chairman of the committee of arrangements; Comrade Roseman Gardner acted as commander; Comrade S. E. Gill made the presentation address; Captain Wm. Duckham responded for his comrades. Comrade Gill spoke as follows:

Comrades of the Civil War, of the Spanish-American War, and the World War: We are assembled here this afternoon on historic ground upon a historic occasion. One hundred years ago there was established upon this spot an organization

the influence of which has been broadening and increasing through all the intervening years, and which we trust will continue to grow through all the ages. One hundred and forty-three years ago our nation had its birth. It was born in war, its foundations were laid in liberty-loving patriotism and cemented with the blood of the heroes of the Revolution.

A period of peace and national growth was broken by the War of 1812, when our nation was again called upon to sacrifice her sons in the cause of liberty. Again victory crowned our arms and peace prevailed. None of the soldiers of those early wars remain to be called comrades. All have answered the roll call of the Great Commander. Three decades of peace rolled by when again the tocsin of war was sounded and our citizen soldiers rallied to the defense of the Lone Star State which had sought and obtained admission to the Union after separating herself from the Republic of Mexico. Here, too, success crowned our arms, although it is at least questionable whether that victory was one of which to be proud.

For years prior to that time other storm clouds had been appearing upon the horizon of our national life and following the election of Abraham Lincoln to the presidency in 1860 war between the states burst into flame April, 1861. It was no foreign foe we were called upon to face, but our brothers—men of the same lineage, of the same faith, of the same traditions, with a common heritage, but divided on moral and economic questions. They of the Southland cherished slavery and the doctrine of State sovereignty. We of the North believed in freedom for all men, and that the Union was one and indivisible. Four years of bitter warfare ensued; millions of men were called to arms, brother against brother. A million men laid down their lives for their faith in their cause. Out of this terrific conflict the Union forces emerged victorious—the Union was preserved and disunion forever laid to rest.

The cause of justice and liberty had again triumphed and peace reigned till 1898, when the cruelty of Spain to our island neighbor, Cuba, so stirred the hearts of our people that war ensued. Short, sharp and decisive was the conflict, with victory perching upon Old Glory and a new nation was born into the community of liberty-loving peoples.

And last of all came the great and unparalleled war in Europe in 1914, which gradually drew into it nearly all the nations, including our own in 1917, so that it has become known as the World War. So fierce was the conflict and so great were the issues at stake that more than four million of our young men were called to the colors, some to camp, some to high sea duty, some to the trenches and the field of battle, while others plowed the heavens in that new engine of battle —the flying machine. That war is now happily over. It was fought in the interest of humanity and liberty against an unscrupulous and ambitious tyranny which aimed at the domination of the world.

Monuments have been erected in all ages to the memory of the heroes, living and dead, who in times of stress and danger willingly laid their lives upon the altar of their country, loving right and liberty better than life. Today, comrades of the World War, we are assembled here to place a memorial in honor of those who from East Liberty Presbyterian Church, went forth to meet the Huns, to overthrow autocracy and to demonstrate once more that America stands for liberty, for humanity and for the right. Three of your noble band "have given the last full measure of devotion," James D. Paull, Clarence Kahle and Alvan Clements. We come not to erect a monument of granite or marble or bronze, but to place here a living memorial which shall grow as the years roll on and under the shade of which you may take repose in days to come and here recite to each other and to your children the stirring scenes from the call to arms in 1917 to the days of victory in 1918.

It is fitting that this church, founded one hundred years ago, called East Liberty, in a liberty-loving and liberty-promoting land and which has lived and grown through all these years, should honor you with this living memorial of our appreciation. So, on behalf of the congregation, I present to you, Captain Duckham, as the representative of all your comrades, this beautiful young Oriental Plane tree with our love and gratitude, and we pray that our gracious Master may accord to it and to you and all your comrades long, useful and happy life. Captain Duckham, on behalf of his comrades, responded briefly in a gracious and appropriate address of acceptance.

LIEUTENANT JAMES DANA PAULL

LIEUTENANT ALVAN M. CLEMENTS

In Memoriam

"Greater love hath no man than this that a man lay down his life for his friends."

James Dana Paull

James Dana Paull, the only son of Joseph Rogers and Annie R. Johnston Paull, was born in Pittsburgh, April 19, 1896. A baptized child of the church, he was from infancy connected with this church and Sabbath School, and in March, 1908, he publicly professed Christ and became a member of the East Liberty Presbyterian Church. He was educated in Pittsburgh Schools and Lawrenceville, N. J., and graduated from Princeton University in the School of Science, intending to complete his course in Hydraulic Engineering at the Boston Institute of Technology.

During his college course he was an active member of the Philadelphian Society (the Y. M .C. A. branch at Princeton) and interested in all religious movements and all that stood for the highest Christian ideals in university life, and held a prominent place on the Princeton Crew.

He enlisted in the service of his Country April 30, 1917, in the Aviation Section of the Signal Reserve Corps. After training at Essington, Pa., with high standing, he was commissioned First Lieutenant, Aviation Section, Signal Officers Reserve Corps, September 21, 1917.

Lieutenant Paull sailed for France, October 27, 1917, in command of one hundred Aviation Cadets, and after less than two months "over seas," he was killed at Issondun, France, December 20, 1917, in an airplane accident while "in the line of duty." He was buried in the American Cemetery at Issondun with full military honors, French and American Aviators flying overhead placed a wreath upon his grave, inscribed "To our brother in arms."

Alvan M. Clements

Alvan M. Clements was born at Madison, Wisconsin, March 28, 1895, the eldest son of Mrs. Frank S. Gardner, who with Mr. Gardner was among those who represented our church in Army Y. M. C. A. service during 1917 and 1918.

After some years in Wisconsin, he in 1908 removed to London, England, where for three years he attended school.

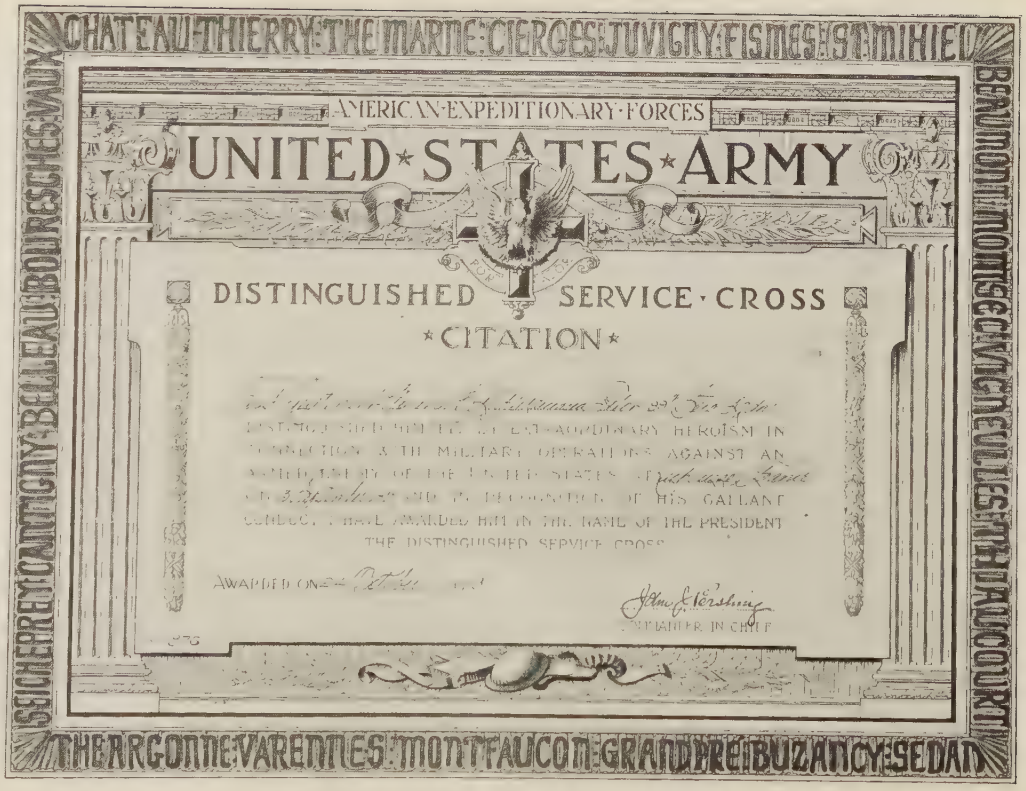
Coming to Pittsburgh in 1911, he became a member of East Liberty Presbyterian Sabbath School and congregation. He graduated from East Liberty Academy in 1912, and in 1916 received his diploma from Carnegie Institute of Technology. After graduation he was with the Standard Steel Company at Canonsburg, Pa., from June, 1916, to April, 1917, when he entered war work as a chemist for the English Government (at Smithton, Pa.) in the manufacture of Acetone, a very valuable high explosive. Of forty chemists thus employed, Alvan was the only one who did not claim exemption, but felt it his duty to enter the United States Service, September, 1917, in the Chemical Warfare Division. Owing to his proficiency, he was assigned to special duty in the A. D. Little Laboratories, Boston, Mass. His personality, ability and work were of the highest order, and his position one of great importance. His Colonel considered his service so valuable that upon his receiving orders to report elsewhere, a special command was given retaining him in the Boston Laboratories. It was here he contracted pneumonia and died October 18, 1918, on the day on which his Lieutenant's Commission was issued. Thus, after thirteen months of faithful service for his Country, he, too, laid down his life "in the line of duty."

Clarence Courtney Kahle

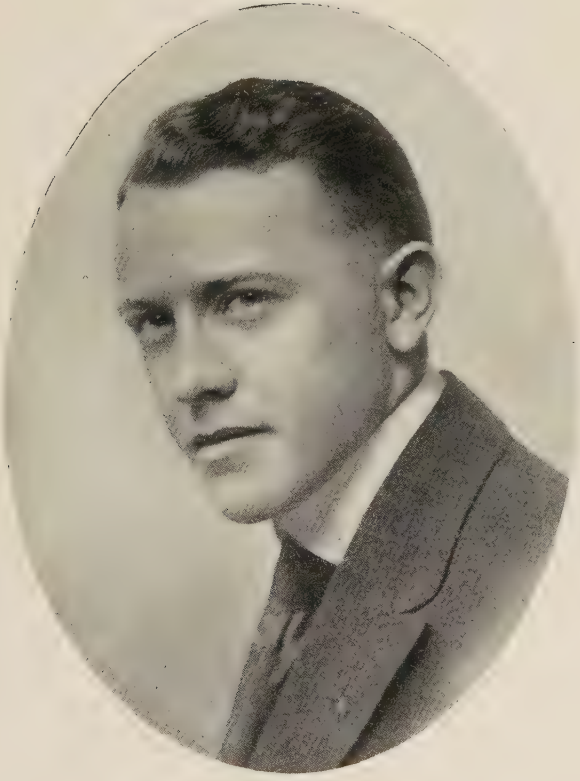
Clarence Courtney Kahle was born in Franklin, Pa., March 18, 1894, son of Attorney Frederick L. and Mary Galbraith Kahle. In 1904 he moved with his parents to Pittsburgh, and in 1906 united with the East Liberty Presbyterian Church.

After attending the Public Schools, he graduated from the Shadyside Academy, and in 1916 from Washington and Jefferson College, Washington, Pa., having been an active worker in the Y. M. C. A. and prominent in athletics during his college life.

June 17, 1917, during his second year as a student in the Law Department of the University of Pittsburgh, he enlisted for Aviation Service, and was first sent to Essington, Pa., and later to Cornell University, Ithaca, N. Y.


CHATEAU-THIERRY · THE MARNE · CIERGES · JUVIGNY · FISMES · ST. MIHIEL
AMERICAN EXPEDITIONARY FORCES
UNITED STATES ARMY
DISTINGUISHED SERVICE CROSS
CITATION
AWARDED ON
JOHN J. PERSHING
COMMANDER IN CHIEF
THE ARGONNE · VARENNES · MONTFAUCON · GRANDPRÉ · BUZANCY · SEDAN

CITATION LIEUTENANT CLARENCE C. KAHLE



LIEUTENANT CLARENCE C. KAHLE

August 7, 1917, he was sent to France, having been one of ten chosen out of a class of one hundred thirty-two from Cornell, other leading colleges having equal representation. After a course in the French Aviation Schools at Toul, France, he was commissioned First Lieutenant on March 2, 1918, in the 99th Aero Squadron, American Expeditionary Forces, France.

Lieutenant Kahle was at once assigned to active duty, making a brilliant record of one hundred sixty-nine flights, of which one hundred twenty were at the front and over the German lines.

October 2, 1918, he was killed in action at Varennes, France. Of the many recognitions of his valor, skill and faithfulness during nearly fourteen months' service in France, we present the Distinguished Service Cross Citation.

"I am the Resurrection and the Life."

EASTER

April 20, 1919

ASTER Sabbath marked the close of the Centennial Celebration, replete as it was with spiritual, ecclesiastical and social profit.

The usual devotional exercises of the Morning Worship were interspersed with musical features, the fine tone of which contributed largely to the enjoyment of the Centennial services throughout, our own quartette being augmented for the occasion. The anthems, "As It Began to Dawn," "Christ Our Passover," and "Behold, Ye Despisers," were rendered with true Easter spirit and feeling.

The Rev. A. W. Halsey, D.D., one of the secretaries of the Presbyterian Board of Foreign Missions, delivered a striking and eloquent sermon on the century's development along the line of Foreign Mission work, toward which East Liberty Church has been an important contributing force in effort, in talent and in financial support.

We are happy to be able to record this very instructive sermon.

For the evening worship another musical privilege was enjoyed in the rendering by the choir of Shelley's Easter Cantata, "Death and Life."

The Rev. George Mackinney Ryall, a son of the church, whom we always rejoice to have with us, brought the fine and helpful message of the evening, which we are glad to append.

Mr. Ryall, in response to the welcome extended him in his presentation by the pastor, expressed his pleasure in being able to take part in the Centennial exercises of this, his old church home. He said that, ecclesiastically, Saltsburg Church is older than the East Liberty Church, but organically younger. Its centennial will be celebrated five years hence, having had but five pastors in the ninety-five years of its history, of whom the Rev. Ryall is the only one now living.

With the closing exercises of the evening, the Centenary Celebration of the congregation came to a close in the blessed consciousness of the joyous Easter message of faith and hope and immortality.

"Now is Christ risen from the dead and become the first fruits of them that slept."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

FOREIGN MISSIONS

Easter, 1919

The Rev. A. W. Halsey, D.D.

IN 1893 the Rev. James S. Dennis, D.D., delivered a course of lectures and afterwards published them in a volume, on the theme "Foreign Missions After a Century." It was an inspiring subject, treated in a scholarly way by one who was eminently prepared for such a task, having spent twenty years on the mission field, and for many years having been a close student of missions. A quarter of a century has gone by since the lectures of Dr. Dennis were published. I do not hesitate to state that in that quarter of a century greater and more momentous changes have taken place in the non-Christian world than in the previous hundred years. Easter morning, 1919, looks out on a world vastly different not only to what it was in 1819 or even a quarter of a century ago. Events have been moving with startling rapidity since Dewey's guns were heard in Manila Bay, the Boxer Outbreak, that marked a distinct epoch in the history of China and of the Orient, the overlordship of Japan in Korea and its aggressive policy in Manchuria, the great World War, whose happy ending we are able to celebrate on this Easter morning.

In a recent volume written by Dr. Cornelius H. Patton, of the American Board of Commissioners for Foreign Missions, entitled "World Facts and America's Responsibility" it is stated that the latest figures indicated that 38 per cent. of the population of the world is nominally Christian. I cannot vouch for the accuracy of these figures, nor are any statistics germane to the theme which this morning I wish to call to your attention on this happy anniversary occasion. Rather I wish to point you to the great advance which has been made along those ideals for which Foreign Missions has stood, not only for the hundred years, but through all the Christian centuries. I would call your attention to three or four distinct advances which it seems to me have been made, which have to do rather with fundamental principles than with statistical enumeration.

1. The growing dominance of Christian idealism. In 1897 it was my privilege to deliver an address on the subject "The Most Neglected Missionary Corner of the Globe." After careful examination of the mission fields I chose the Philippine Islands as the one spot hermetically closed to the teachings of the Gospel as enunciated by Protestant Christianity. Not even a Bible colporteur was allowed to enter the Islands, or if by chance he escaped the vigilance of the guard he was arrested and deported, or, in some cases, killed. Today a group of Filipinos are in this country, two of the leading men being pronounced followers of Jesus Christ, and are asking from our government complete independence. Each year of the twenty since the United States took over the government of the Philippines has shown a rapid development on the part of the Filipino people in all that makes for government. The finest bit of colonial work ever undertaken by any nation is that done by Uncle Sam during these recent years. Whether the Filipino is ready for full and complete independence may be an open question, but there can be no question that, through the splendid idealism of the American government and the magnificent co-operation of Protestant Christianity, the Filipino people have made more progress in twenty years than in all the 300 years preceding under the reign of autocratic and hierarchical Spain. Christian idealism is permeating the Islands with a rapidity and an efficiency that is difficult to realize.

It is but a trifle over thirty years since the first missionary of the Presbyterian Board went from Shanghai, China, to Seoul, Korea. A week ago Dr. Syngman Ree, the secretary of state for the Provincial Revolutionary Government of Korea, published a statement in which he declared that it was the intention of the leaders of the movement to make a Christian country out of Korea once it was free from Japan. "This," said he, "would make Korea the first independent country in Asia to become Christian." This may be a day dream. The Koreans are passing through fire and blood. Thousands are being slain. It may be only a rash uprising of the people; but if we are to believe the reports even from Tokio the entire 16,000,000 people are seeking independence from what they regard as a pagan civilization. Already charges are made that it is the

Christian constituency of Korea that has produced this revolution. A generation ago a famous volume on Korea had the proper title, "Korea, the Hermit Nation." Today it is no longer a hermit nation, neither is Thibet, nor Baluchistan, nor Afghanistan. The hermit nation has gone forever. The spirit of Christian democracy is pervading the world. Much else goes with it, much that is dangerous, but it is an alluring thought that already throughout the world on this Easter Day hermit nations no longer exist.

The Presbyterian Board of Foreign Missions on the 31st day of March closed the eighty-second year of its history. It will report to the next General Assembly that receipts on the field, which include tuition fees, sums from the sale of medicine, contributions and the like, all that has come from the wares that the missionary has to sell, amounted to $1,147,569. Wages do not average over twenty-five cents a day. This sum, therefore, is equivalent to $5,000,000 or more—probably $6,000,000. There has been created an appetite for things physical, intellectual, spiritual, missionary wares, which is little less than phenomenal.

I have on my study table a pamphlet from the Syrian National Society. It is entitled "Syria for the Syrians," and a sub-title "Under the Guardianship of the United States." Originally written in Arabic, it is translated into English "To Interest Americans in Syria." The request is significant, a free Syria, the first in 1900 years—a democratic Syria. But its thoughtful men realize it needs guardianship for the present, and the guardian they ask is Uncle Sam; a clear recognition of a great desire for a self-determining government, but an equally sure indication of a fear lest Syrians themselves are unable to carry out the wishes of their government and turn to America, the land of great Christian ideals. No factor of greater significance do I present to you on this Easter Day than that the Syrian is asking for the guardianship of the United States over his land whence came Him whose resurrection from the dead this day is the world's hope.

We could multiply these examples. The great ideals of the Gospel are making their way to earth's remotest points.

II. One of the outstanding difficulties a hundred years ago was that Christianity was exotic in non-Christian lands. The missionary in China up to the Boxer Outbreak was called a "foreign devil." Men were stating, "We do not want a foreigner's religion." In India the East India Company refused to permit the missionary of the Cross to proclaim the Gospel, it being considered something alien to India. Today the outstanding fact in practically every non-Christian land where the Gospel has gone is the gradual nationalization of the teachings of Jesus. In China the Gospel has become a part of the national life. The literati, the leading men of China, the diplomat, the statesman, the thoughtful seer, is turning to the Gospel as possibly China's only hope. The leading men who represent China in Paris, Mr. Koo and Dr. Wang, both of them have spoken strongly regarding Christianity, and Dr. Wang is an elder in a Presbyterian Church. The various branches of the Presbyterian Church in China have become the Chinese Presbyterian Church. Steps have been taken to amalgamate all denominations in China into one Chinese Church. This is true of Korea and of India. Possibly the most striking example of this was given last fall, when the twentieth anniversary of the Hackett Medical College for Women, the first of its kind in China, was celebrated. A twentieth century miracle play, entitled "Every Sick Man on His Way to Health," was given by the students. The sick, a group of nine, rich and poor, sought health and happiness. They tried incantation, drugs, knowledge, science, sunlight, surgery, nursing, but fear and sorrow and sin dominated, and finally it was only at the call of Christianity that every sick man on his way to health found the object of his search. And this miracle play, wherein ninety Christians participated, ended in singing "Joy to the World; The Lord is Come." Apart from all others, the significant feature of this entertainment was its nationalization. The pupils, the audience, the learned statesmen and rulers who were present, recognized the Hackett Memorial Christian Medical School as a genuine product indigenous to the soil of China.

It is only three-quarters of a century since Japan was opened to the world. It is worthy of note that within a few weeks

the Japanese Christian Church, manned by Japanese, has sent a letter to President Wilson expressing "Its sincere gratitude for his untiring efforts to establish and maintain throughout the world justice, righteousness, humanity and peace." At the same meeting at which this letter was sent to the President a resolution was passed commending the missionaries who for more than twenty-five years had helped the Japanese to establish their own church. Seventy thousand Christian Japanese among 70,000,000 non-Christian seems a small number, but their influence is out of all proportion to their numbers. Within a few years the Japanese government itself has recognized Christianity as an indigenous religion, and appealed to the leaders of the Church to assist the government in the overthrow of immorality which had grown so rapidly in the last few years.

It did not seem at all out of place that a group of Assyrians should petition Christian men in America to send their request for losses sustained at the hands of the Turks and Kurds and repatriation to their country, to the Peace Congress. This petition, signed by Bishop Brent, Cardinal Gibbons, Bishop Wilson, Mr. Speer and others, set forth the needs of these persecuted Assyrians, and the evident expectation and hope that their people would be heard because it came through Christian sources.

In no respect has there been greater advance in the last hundred years or the last twenty-five years, than in the development of a native church, adapted to native needs. If we take a single example, the church in Cameroon, West Africa, war-swept for eighteen months, where devastation and death has reigned, shows in the year 1918 a remarkable growth. Think of a church so strong, in a non-Christian land like Africa, that it pays for all its licentiates, Bible readers, preachers, that it builds all its own churches, that in the past year 91 per cent. of its educational work was paid for by the natives themselves. Or, to put it in a way that you will easily remember, $29,000 was spent on the education in the village schools outside of the stations, and $27,000 of that amount was received from the native peoples. A remarkable example, not merely of liberality and development of an idealism, but of a love and loyalty to a

church that had become national, that belonged to the people, that was at once democratic and self-supporting. The native church is the most outstanding fact in all the non-Christian world in the year 1919. It has become nationalized. The essence of the religion of Jesus Christ is that it is not racial, nor national, it belongs to no age. It is for all ages and all men, and is adapted to all sorts and conditions of men. This is the tremendous advance of the century.

III. When the United States went into the war, Lord Curzon said in the House of Commons: "The entrance of the United States into the war stamps the character of the struggle as an uprising of the conscience of the world." We have a new world conscience.

The conscience of the world has been horrified, shocked by the war. The brutalities of the war have awakened the latent conscience of the world and revealed that after all, down in the human heart, crushed by the tempter, feelings lie buried which grace can restore. The very alliance of the East and the West is significant. It is an alliance based on self-interest, but it is an alliance based on justice, on righteousness, on the uprising of human personality against wrong and evil in its hydra-headed aspect as presented by the Central Powers.

Whatever may be the outcome of the present struggle in Korea, I do not pretend to prophesy, nor do I know how much of it is political and incendiary. Of this, however, I am sure, the conscience of the world is so aroused that if the Korean is being oppressed by monarchical Japan, the world will not permit this for any long period of time. The day has gone by when a strong nation can oppress a weak nation without protest and, finally, without armored opposition. No such government as Turkey can exist again on the face of the earth. In an article written by William T. Ellis, of an interview which he had with the Sultan Mohammed VI. of Turkey, it is stated that the Sultan made a plea for the League of Nations in order that Turkey might get justice. One of the great events of this Easter Day is that Turkey will get justice, and if she gets justice never again will such a diabolical government be permitted to rule on this earth. It may be a utopian dream to say that no

such government will ever exist, but we do state that an awakened world conscience will not permit a Turkey of the past, on the specious plea of a balance of power, go on with its work of murder, rapine, lust and cruelty such as we have witnessed the last fifty years. The fight against slavery, opium, liquor, were indeed mighty battles, but only skirmishes beside the fight now on against avarice and selfishness and racial animosities.

It is well on this Easter Day to look for a moment at a bit of history. Some years ago, less than twenty, Germany stole a great section of Shantung, Kiao-chau Bay and Tsing-tau, on the specious plea that two German missionaries had been murdered. At the beginning of the war Japan as the ally of the Entente forces captured this choice section of China. Will she relinquish it? I do not know. I do know that the uprising conscience of the world has to be considered by the Japanese and by the League of Nations, in this as in all other matters.

I have no knowledge as to what will become of the million square miles of territory in Africa taken from Germany by the Allied forces, but on this Easter Sunday morning I am proud to assert that I believe the conscience of the world will not permit the exploiting of these poor men of Africa's jungle by any power, France, Belgium, Great Britain, or the United States. My hope is that there will be a guardianship, an overlordship, that will so protect the rights of these enfeebled races that will enable them to rise in the scale of manhood and develop the wonderful resources of their undeveloped continent. Think of how Africa has been exploited in the past. Think of how China was parceled out by Great Britain and France and Italy and Germany until John Hay came in with his Golden Rule policy, and today the Golden Rule policy of statesmanship is dominating the conference at Paris, and must dominate the League of Nations if it is to be permanent.

Last Easter Day it looked as though Germany had triumphed, as though evil was dominant, as though force and might should overcome reason and right. So it looked on the first Friday, on that Good Friday when the howling mob cried to the crucified Son of God, "He saved others, Himself He

cannot save." Easter morning then saw triumph. This Easter morning sees a great triumph in an aroused world conscience that bodes well for all future years.

IV. No single event is more impressive in all the great advance than the development of world philanthropy. The Christian Church has always been philanthropic. Humanity has had a philanthropic strain. It has been reserved for our day and generation to exhibit colossal philanthropy. I wonder how many of you realize what is going on in India today. In a statement issued by one of our missionaries, Miss Marie L. Gauthey, some startling facts of the famine in India are presented. We are told that if the ghosts of all the British soldiers killed in the World War should march down Fifth avenue from 59th street to Washington Arch, ten abreast, they would require seven days and eleven hours before the last one who left 59th street reached Washington Arch. But if the dead of India who have lost their lives since May, 1918, should make the same march, it would take fourteen days and twenty-two hours. Yet the Christian world is not daunted at such an array of famine, of plague, of "flu" and desolation. The Christian missionary is meeting this situation in a way at once worthy of the highest traditions and noblest endeavors of the Gospel.

In September, 1918, thousands of poor Syrians were driven out of Urumia and fled south toward Bagdad, led by that prince of missionaries, scholar, diplomat, statesman, teacher, author, preacher, friend, William A. Shedd. He died saving these poor outcasts. Forty thousand of them today are at Bakuba, a day's journey north from Bagdad. With funds furnished by the Red Cross from America, the missionaries, led by your Dr. Allen, are bringing help and health and hope to these thousands. Twelve thousand are employed in knitting, sewing, planting, digging, building. An entire new city has sprung up, sanitary, hygienic, healthful, under the able administration of the British government. A wonderful colonizer is Great Britain. Order has come out of chaos, peace out of war, purity where devilish lust made it impossible for a decent woman or girl to appear in any town or village. Now all is changed and a wondrous blessing

has come. For four years the Syria missionary has been able often to distribute something like $200,000 per month in grain, in clothing, in medicine, sent by voluntary contributions through the Syrian and Armenian Relief. It is philanthropy on a colossal scale. I do not speak of what the government has done and is doing to feed the starving millions in France, in Belgium, in Russia, or even in Germany. There may be political and secular reasons why this should be accomplished, but pure philanthropy, with a Christian dynamic, is what is prevalent in India or Persia. Possibly the most brilliant illustration is that of Syria. For the last three years of the war no word came from Syria from the missionary. When word came it was found that simply to care for the missionaries and the native workers the Mission had spent $300,000 above the appropriation. The Board approved it. The Church will approve it. But what is of more importance is that during that period their entire time practically was given up to clothing the naked, to feeding the starving, to caring for the sick, to ministering to the dying, to comforting the sorrowing. Your great treasurer at Beirut loaned hundreds of thousands of dollars to well-to-do men and women who without it would have been bankrupt. By a genius, phenomenal, he was able to receive hundreds of thousands of dollars to purchase grain, to outwit money lenders, to circumvent unscrupulous government officials, and to bring relief to thousands. No such marvelous exhibition of Christian philanthropy, coupled with efficiency, tact, sagacity and statesmanlike use of every opportunity have we seen in our day and generation in any mission field as that shown by the Syria missionary during these dreadful days. Their nerves were unstrung, their hearts had been rent. Even shown by the Syria missionary during these dreadful days. thousands of weak, sickly bodies to be nursed back into health and strength, yet none of them talk of home-coming or speak a note of pessimism, but look upon this great calamity as an open door for great opportunity. It is a sort of heroic philanthropy that gives money, time, strength and heart life in order that a blessing might come both for the life that now is and the life which is to come.

It is said that a petition signed by a hundred leading men of the world has gone to Paris. The petition requests that the formal announcement of the signing of the peace treaty between the Central Powers and the Entente nations shall be first proclaimed in the city of Jerusalem, and that in addition all the Allied powers, which means the world powers, shall by proper legislation make that day a great world peace holiday. This may be an utopian dream, but its mere possibility awakens a thrill in the heart on Easter Day, 1919, such as we have never known before. It would seem that already we began to realize just the glimmer of the dawn of that day when He shall rule whose name is called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Prince of Peace! That is the Easter message for the world today.

PROMISE AND POSSESSION

THE REV. GEORGE M. RYALL

"Every place that the sole of your foot shall tread upon, that I have given unto you, as I said unto Moses."—JOSHUA 1:3.

HERE was a great task to be accomplished here. A mighty nation was to be transported over a river at its flood, and then that nation was to proceed to conquer a land with fenced cities, with soldiers, with giants in it. And this people that was to cross over, had their wives, and children, and flocks, and herds, and baggage. It was surely a great task that was here to be accomplished. But God had ready a man whom he had prepared for that task.

In May of 1870, before the Franco-Prussian war in which France lost Alsace-Lorraine, Count Von Moltke came to King William and asked for a leave of absence from his post. The king, seeing he looked tired, granted him that leave. A few days later the minister of war and the king had a conference which led the king to desire the opinion of Von Moltke on the subject of discussion. But though they sought in all directions, by letter, and telegram, and by messenger, they could not find the Count. Ten days later he appeared before the king. "Where have you been?" said the king, "for ten days we have been searching all Germany in vain for you." "I was in France, sire," was the answer. "Amusing yourself in Paris?" "Not at all, sire; I was at Metz and Belfort. We have very good plans of the fortifications there, but I wished to see with my own eyes their strong points and weak points; and so I went over there." Two months later in the Franco-Prussian war Von Moltke put to very good purpose the information he had personally gained through his vacation. A great task was in contemplation and a great man was ready for it.

It is wonderful in his plans and purposes how God, though He buries the workman, still carries on the work. Joshua was not a Moses in any sense of the word. And yet the work that Moses had done, as it fell from his hands, came into the hands of Joshua. And can we say that the work languished or fal-

tered because of that transfer? The successor of Moses was a Joshua. He had different qualifications altogether. He was not the brilliant man that Moses was at all. Yet he made a most glorious success. Each man to his own work, in his own way, with the gifts that God has given him. Oh! that we might learn this lesson well! Here is a minister that comes into a congregation. He is in marked contrast to his predecessor. But because he is not a duplicate of the one who has preceded him, the people are lukewarm, and indifferent or hostile, and the work of that servant of God fails because Aaron and Hur do not hold up his hands. What a pity it often is that we do not learn that no two of us work exactly alike. We must do our tasks in the way in which the Lord has endowed us.

Joshua appears early in the Exodus. He led the armies of Israel against the Amalekites. Tradition tells us that he was the son of Miriam, the sister of Moses. But we have no other basis for this statement. Joshua was of that powerful tribe of Ephraim, and was twelve generations removed from Joseph, the head of that tribe. As one of the twelve spies sent into Canaan at Kadash-Barnea, he and Caleb alone had faith to believe that Israel could take the land. For their faith, they alone of all that generation entered the land.

Joshua was the minister of Moses. He thus became his understudy. He is not often mentioned in the forty years of wanderings, but comes into prominence at the Jordan. Moses dies and Joshua succeeds him. Under him, the Jordan is crossed. He receives new assurance of his call from the Angel of the Lord, and the Lord reaffirms all the promises made to Moses. Our text is a very precious one among these promises. It is a promise with a condition implied. The feet of the host of the Lord must actually rest on the Promised Land to possess it.

There is an incident in the life of Israel just at this time that is illustrative of the thought that is found in the text. The river Jordan was at the flood. All the waters from snow-capped Hermon, under the spring sun and rains, were hurrying down through the Lake of Galilee and the gorge of the Jordan. That precipitous and tortuous river had overflowed

its banks. It looked like, and was, a formidable thing. It was a defense, a barrier against an invasion into Canaan. The people of Jericho and Ai and others must have had this belief. But God revealed unto Joshua that Israel was to cross over the river. Joshua got the people ready. They sanctified themselves. Then they followed the ark, on the third day, to the brink of the river. Then, when the feet of the priests that bore the ark were entering the river, the waters fled away and dry shod the host of the Lord passed over the river's empty bed. But the waters did not flee until the feet of the priests were on the river's brink. So also the land of Canaan would not be delivered unto them and become their land, until their feet had pressed upon it. They must actually go up and possess the land in order that they might have it.

What a wonderful land that was! It was the land of their dreams! We often speak of building castles in Spain. These people of Israel had many such built as they dreamed over the land of promise. In Ur, God had told Abraham to leave all and go into a strange land that he would show him. Abraham followed the instructions. Soon he was in the land. God said, "This is the land." Then a little later he said, "I am going to give you this land and to your seed after you. They shall be as numerous as the stars in the heavens." But Abraham never owned any of that land save a cave where he buried his dead. Isaac, his son, owned no more; and Jacob, the son of Isaac, apparently little if any more. Yet they had faith to believe that sometime that land would belong unto their descendants.

It was a promised land, but none the less an actual land. There are promises that have no substance. They are like dreams that come in the night and are gone with the light. They are like the promises of the overthrowing of old established orders, which are destructive without being constructive. But the promise of a land was based on an actual land, and on the intention of the all powerful God to give that land unto His people when the people were ready for the land. God's promises are all of that kind. They are based in his love, and power, and intention on that which we can actually possess, if we meet His conditions. Take up this Book of promises. Read

it from beginning to end. Every one of these statements has God back of it. Let us lean upon the promises and prove that they are things of substance. God wants us to test them.

The land was even now before the eyes of the children of Israel. Over yonder, beyond the swollen waters of the Jordan, were the green fields of Canaan. Over yonder were the palms around Jericho. Yonder were the walled cities, and the fields, and the vineyards. Yonder was the land flowing with milk and honey. The water was abundant there and the early and latter rains would produce abundant harvests.

They were on the border of the land which God had promised, of which they had dreamed, and of whose richness they had heard. What a tragedy to come to such a land, and yet not possess it! Once before they had been on the border and yet had not gone in. They saw the fruits of the land, yet had never tasted them. They did not possess the land because they had been afraid, and would not go in. And they only could possess it when their feet presesd it.

They must go in. They must cross the Jordan and walk about Jericho and overcome Ai. The Lord never gives any land to those who only view it from afar. Even the view from Pisgah's heights, wonderful though it may be, is not the same as standing on the land. One is a vision, the other is a realization. The land was there. Israel only would have it if she went in. And she would only have as much as she herself was willing to take. Wherever her feet rested, that would be hers.

The law of promise and possession goes into all of life. What the Lord here said of the land of promise, He also says of any land of promise, that lies before us. You and I will never truly possess anything that we desire or that is worth while unless we are willing to enter in and have our feet press upon it. Over a century ago in a rude cabin in southern Indiana, a mother lay dying. She knew that her last hour was near at hand and she asked for her seven-year-old boy. She pressed him close to her and whispered, "Be somebody, Abe." That mother was Nancy Hanks, and the boy did become somebody. For he was Abraham Lincoln, president of these United States. In after years, more than once Lincoln said that these words

of his angelic mother had urged him on. It don't make much difference as regards who you are or what you do, so long as you decide to be somebody, and carry through your determination with honor. In that famous speech of Lincoln's at Gettysburg he said: "The world will little note, nor long remember what we say here, but it will never forget what they did here." It is in the doing that we possess. The law is universal.

Here is that which makes up one's personality. Here is this body of mine. How can I make it a perfect vehicle for the expression of myself. Personally one must obey the laws of health, and follow such lines as shall give us beauty of carriage, health of organs, and the rythmic play of muscles. Here is a man's mind. How make it what it ought and can become? Only as man himself advances into the development and control of his own mind, can he possess that mind. There is no royal road to learning, but the old beaten path of self-denial, concentration, and midnight oil. Or what shall we say of that moral life that is beautiful? Do we not possess it more and more as we meet each sin, and each temptation, and overcome it?

Lately there died in Pittsburgh the president of the great Kaufmann-Baer stores, Marcus Baer, a man but 56 years of age. In those years that man had proven the truth of our text in the business world. From the humblest position in the mercantile life he had advanced until he was at the head of that great establishment. It was said of him that he knew the mercantile business through and through. To succeed here a man must enter the land and possess it by actual experience. It becomes one's by hard labor. We get the false idea sometimes that only those labor who labor with their muscles. But brain sweat is the most severe.

When we enter the sphere of social life and intercourse, we find here again that we must experience what we want to make our own. He was wise who said that if a man wants friends, he must show himself friendly.

You will find the law true in all associations. If you desire to exercise power in any sphere in life, you must acquire that by becoming familiar by actual contact and experience with these things. In experience then, rests the realities of life that are permanent and satisfying.

But does this law hold good in our spiritual life? Do we not say that faith is the great thing in the spiritual life? It is, but it goes hand in hand with its helpmeet, works. To be a real genuine Christian is to be a worker. A Christian must not and can not be a sponge. He must be an active, aggressive, busy soul.

You desire to know the will of God and His plan of salvation. You would become acquainted with what he has sent to mankind? Then you must become a student of the Scriptures. Only as you read and study and apply yourself do you learn to know.

Or you would become one who leads in public prayer? There is but one way in which that can come to you. It is not by wishing, nor thinking, nor planning, but by doing.

Or you would express your thoughts before your fellow men? You desire to be a public speaker? In but one way can that be done. You must speak. Wherever your feet tread, that becomes your possession.

To be efficient in any thing in life, it means that you are constantly striving after new knowledge, and then, just as actively putting that new knowledge to work. The law of promise and possession is here. We can possess only so much of what is promised as we are willing to go in and make our own by hard work. Our feet must press upon the ground.

But we must never forget the One who is back of the promise. Neither can we, when we remember that, fail also to remember that He has not only promised, but He also comes and helps us in the Promised Land. God did not leave the Children of Israel at the Jordan. He crossed the Jordan with His people and helped them in planting their feet on the Promised Land. Too many try to possess in their own help. Why not use God?

Here we rest our faith in His promise, "I can do all things through Christ that strengtheneth me." Here we get our courage. In Him we can overcome. Here we get our strength. One with God will put a thousand to flight, and two with God will put ten thousand to flight. Here we put forth our efforts. Surely we have had enough of God to know that He is even better than His promises.

CENTENNIAL MEMORIALS

MR. JOHN G. LYON, chairman of the Centennial Committee on Memorials, reported the gift of four to the church, each of which is greatly appreciated.

From Mrs. W. M. McKelvy and sons, a new organ for the church in memory of her husband, Mr. W. M. McKelvy.

From the Rev. Frank Woolford Sneed, D. D., and Mrs. Sneed, a bronze tablet in honor of the one hundred twenty soldiers who responded to their country's call for service in the Great War, three of whom made the supreme sacrifice, all the names being inscribed thereon.

From the Misses Sallie M. Negley, Alice M. Negley, Georgina G. Negley and Mr. Alexander J. Negley, a bronze tablet in memory of their grandparents, Mr. Jacob Negley and his wife, Mrs. Barbara A. Negley.

From Mr. and Mrs. Joseph H. Runnette and family, a distinctive and symbolic East Liberty Presbyterian Church flag, in memory of Miss Elizabeth Kerr Runnette.

CENTENNIAL ENDOWMENT FUND

Mr. H. W. Prentis, Jr., chairman of the Committee on the Centennial Endowment Fund, reported total subscriptions to the amount of $100,789.83. This subscription was received in reply to a fine letter of explanation and appeal issued by Mr. Prentis, expressing as the watchword of the campaign, "Every Member of the Church a Contributor." With this letter was enclosed a pledge card, and an illustrated folder, prepared by Mr. J. Clarence McCarthy, which has been justly termed a classic in its line.

The financial results of the campaign bear testimony to the strenuous efforts put forth.

Later three trustees were appointed as custodians of the permanent fund, Mr. R. B. Mellon representing the congregation, Mr. Wm. M. Robinson the session, and Mr. C. H. West

WM. M. ROBINSON
Elder; Member First Trustees of Centennial Endowment Fund.

CHARLES H. WEST
Secretary First Trustees of Centennial Endowment Fund.

the board of trustees of the church, and plans were made for the judicious investment of the fund and the continuity of the board of trustees.

It is anticipated that this fund shall be largely augmented by gifts and legacies, in order that a sufficient amount may be invested to produce an income adequate to enable the East Liberty Church to meet the requirements of the extended service which its strategic position as a religious center urgently demands.

A FORWARD VISION

MYRIAD voices sing the praises of our God, and ever chant His omnipotence, His loving kindness, His justice and His truth.

On this momentous occasion which is now drawing to a close, we have listened with humbly grateful hearts to the voice of history.

What is its vital message to us today, as we "remember His marvelous works that He hath done," and turn our faces toward the future?

"We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength and His wonderful works that He hath done."

"That the generation to come might know them, that they might set their hope in God, and not forget the works of God, but keep His commandments."

To our forefathers came the call to construction, to us comes a wider but no more momentous call to reconstruction. By the grace of God, the foundations of this great superstructure were laid in humble faith by consecrated hands, and from this sacred spot has been faithfully proclaimed a positive faith in the Triune God and all those fundamental truths which accompany redemption only through the vicarious atonement of our Divine Lord and Saviour Jesus Christ; with an unquestioning acceptance of the Word of God, as the only infallible rule of faith and practice—facts which we, of the East Liberty Presbyterian Church, recognize as transcending the realm of controversy. The resultant of this positive faith has been realized in a century of constructive service.

How shall we respond to the challenge of the past?

We need not hesitate for the answer, but appropriate the inspired mandate, Speak unto the East Liberty Presbyterian Church that they go FORWARD! "Occupy till I come."

So, at this critical period in the world's history, which we call the New Era, and which marks for East Liberty Church the opening of a new century of worship and service, shall this Church of Christ, wielding the rod of the Spirit, cause the Red Sea of her experience to divide, and with her Divine Leader going on before, as truly as in the pillar of cloud by day and the pillar of fire by night, advance "dry-shod," holding aloft the same torch of an unquenchable faith, and the same triumphant Banner of the Cross which our forefathers held, "Until He come," and the church militant become the church triumphant.

"So we Thy people and sheep of Thy pasture will give Thee thanks forever; we will shew forth Thy praise to all generations."